

CHEMICAL PHYSICKE.—OVERSITANUS.—1605.







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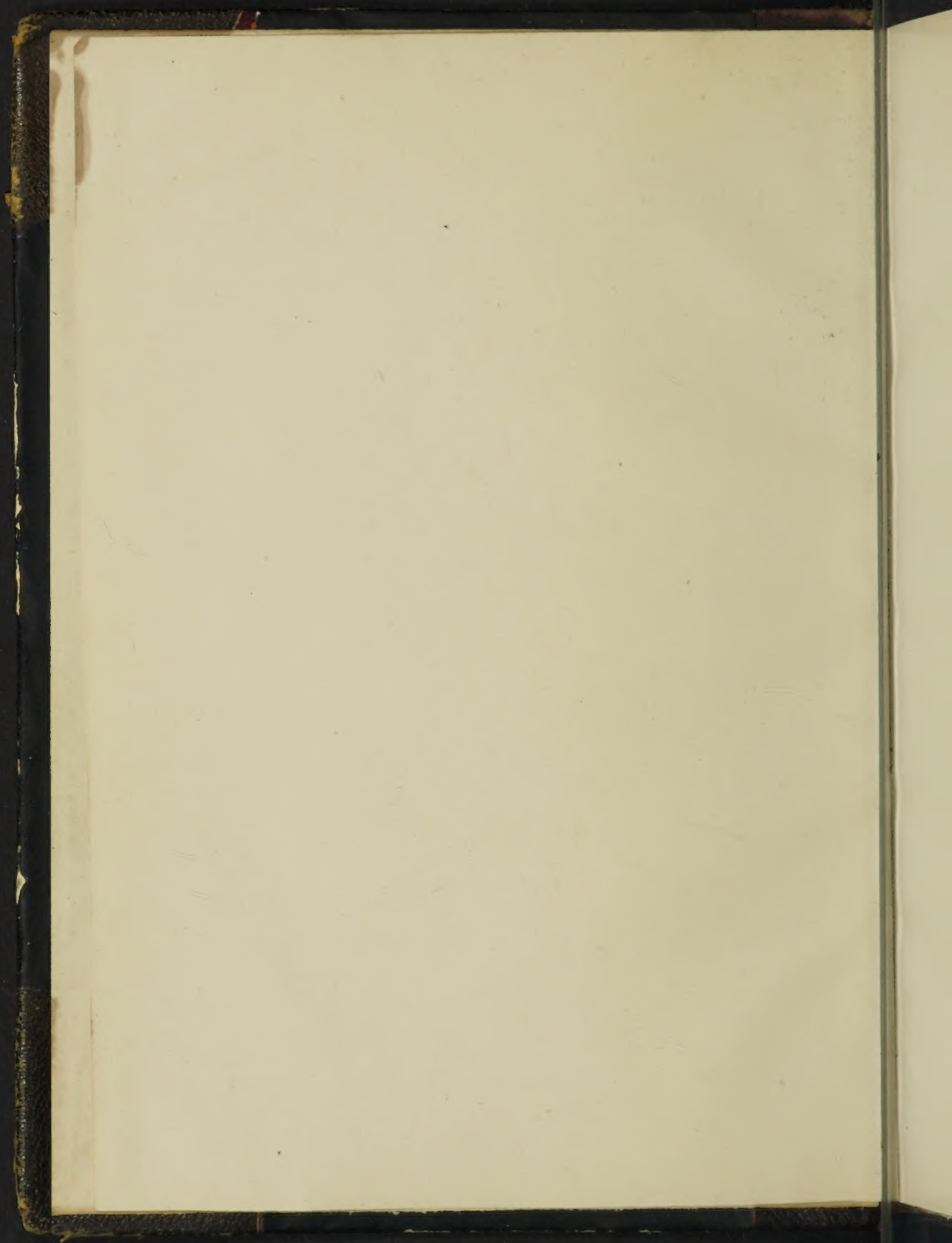
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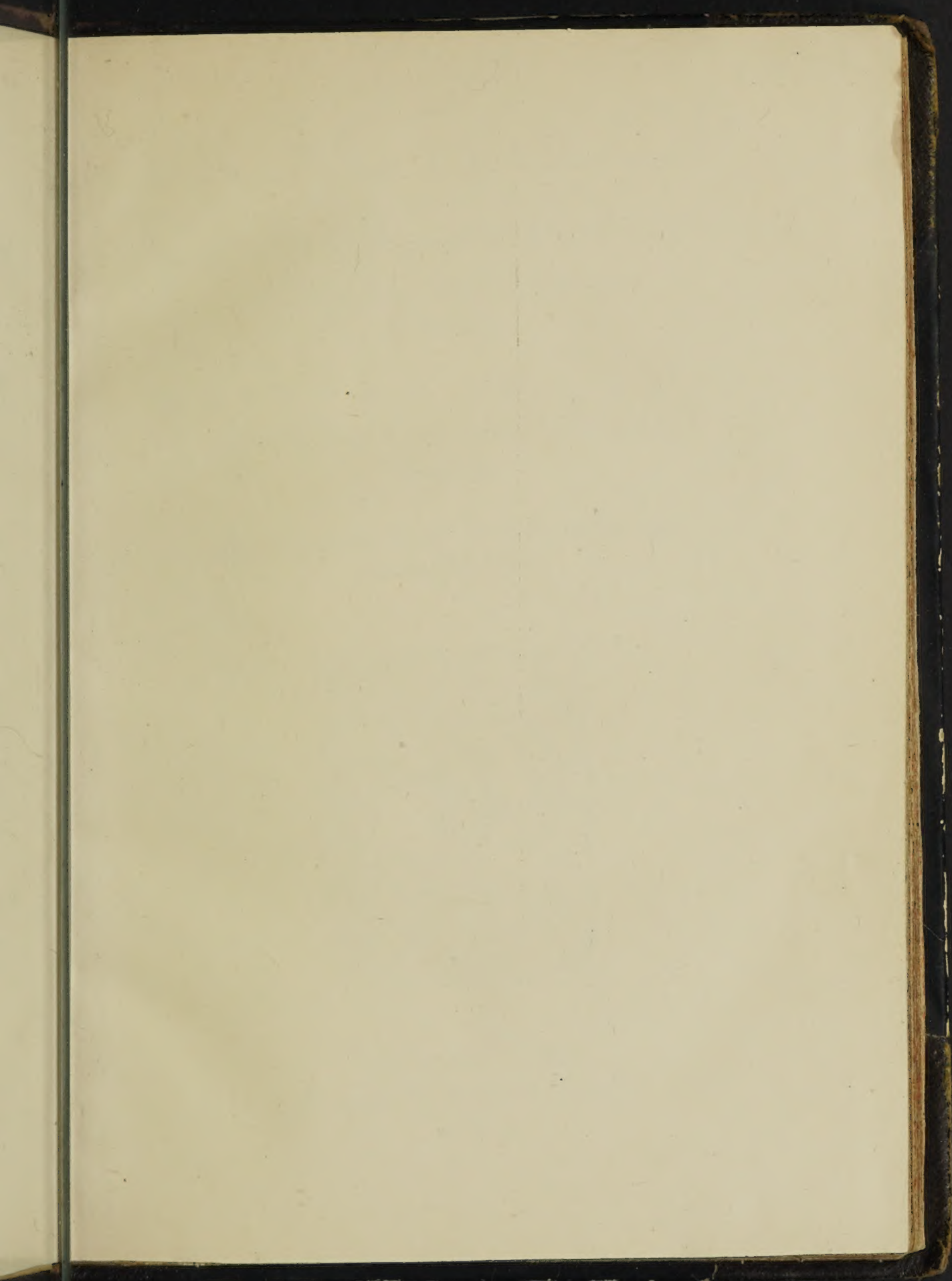
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THE
PRACTISE OF
Chymicall, and Hermeti-
*call Physicke, for the preservation
of health.*

WRITTEN IN LATIN
By Iosephus Quersitanus, Doctor of
Physicke.

And Translated into English, by *Thomas
Timme, Minister.*



L O N D O N.
Printed by Thomas Creede;
1605.

THE
PRINCIPLES OF

Chemical and Natural

History

BY WILLIAM

SMITH

Author of the
Natural History of the



LONDON
Printed by J. Smith, in the Strand

TO THE RIGHT HONORABLE, SIR
Charles Blunt, Earle of *Deuonshire*, L. Mountioy, Lieu-
 tenant general of *Ireland*, M. of the Ordinance, Go-
 uernour and Captaine General of the Towne and
 Garison of *Portsmouth*, and the Ile of *Portsey*,
 Knight of the noble Order of the Gar-
 ter, and one of his Maiesties most
 honourable priuie Councill.



I may seeme (Right Honorable) an
 admirable and new *Paradox*, that
Halchymie should haue concurrence
 and antiquitie with *Theologie*, the
 one seeming meere *Humane*, and
 the other *Diuine*. And yet *Moses*,
 that auncient Theologue, descri-
 bing & expressing the most wonderfull Architecture
 of this great world, tels vs that the *Spirit of God* moued *Genes. 1. 2.*
upon the water: which was an indigested Chaos or
 masse created before by God, with confused Earth in
 mixture: yet, by his Halchymicall Extraction, Sepera-
 tion, Sublimation, and Coniunction, so ordered and
 conioyned againe, as they are manifestly seene a part
 and sundered: in Earth, Fyer included, (which is a
 third Element) and Ayre, (a fourth) in Water, how-
 beit inuisibly. Of which foure Elements, two are fix-
 ed, as earth and fire: and two volatil, as water & ayre.

That spiritual Motion of the first mouer, God, hath
 inspired al the creatures of this vniuersal world, with
 that spirit of Life (which may truely be called the spi-
 rit of the world) which naturally moueth, and secretly
 acteth in all creatures, giuing them existence in three, *Eccle. 3. 19*
 to wit, salt, sulphure, and Mercury, in one *Hupostasys*.
 Mercurie congealing Sulphur, & sulphur Mercurie,
 neither of them being without their Salt, the chiefeft
 meane by whose helpe Nature bringeth forth al vege-
 tals, Minerals, & Animals. So that of these 3. whatso-

The Epistle Bedicatory.

Mat. 17.

18.

Thess. 5. 23

Heb. 4. 12.

Gen. 1. 16.

Ps. 11. 17

ever is in Nature, hath his original, & is compacted of them, and so mingled with the 4. Elements, that they make one body. Therefore this Diuine *Halchymie*, through the operatiō of the spirit (without the which the elemental & material Character, letter, and forme, profiteth not) was the beginning of *Time*, & of *Terrestrial existence*, by which all things liue, moue, and haue their being; consisting of body, soule, & spirit, whether they be vegetals; minerals, or animals: reseruing only this difference, that the soules of men & angels are reasonable & immortal, according to the Image of God himself, & the sensualls (as beasts and such like) not so.

Moreouer, as the omnipotēt God, hath in the beginning, by his diuine wisdom, created the things of the heuēs & earth, in weight, mūber, & measure, depēding vpo most wonderfull proportion & harmony, to serue the time which he hath appointed: so in the fulnesse & last period of time (which approacheth fast on) the 4 Elements (whereof al creatures consist) hauing in e-very of thē 2. other Elements, the one putrifying and combustible, the other eternal & incombustible, as the heauen, shall by Gods *Halchymie* be metamorphosēd and changed. For the combustible hauing in them 2. corrupt stinking feces, or drossie matter, which maketh thē subject to corruption, shal in that great & generall refining day, be purged through fire: And then God wil make new Heauens and a new Earth, and bring all things to a christalline cleernes, & wil also make the 4. Elements perfect, simple, & fixed in themselues, that al things may be reduced to a *Quintessence of Eternitie*.

Pet. 3. 10.

13.

1. Cor. 2. 1. 5.

Thus (right Honourable) you see a *Paradox*, no *Paradox*, & a *Hieroglyphick* plainly disciphered. For *Halchymie* tradeth not alone with transmutation of metals (as ignorant vulgars thinke: which error hath made them distaste that noble Science) but shee hath also a chyrurgical hand in the anatomizing of euery mesen-
teriall

The Epistle Dedicatory.

teriall veine of whole nature : Gods created handmaid, to conceiue and bring forth his Creatures. For it is proper to God alone to create something of nothing : but it is natures taske to forme that which he hath created.

VVherefore if the foole which hath in his hart said, *Psal. 14. 1.* *There is no God*, will put away the mist of ignorance and infidelitie, and behold the power and wisdom of God in his creatures, manifested more particularly, and inwardly by the Art of *Alchymie*, imitating nature in seperating from one substance, be it Vegetall, Mimeral, or Animal, these three, Salt, Sulphur, and Mercurie, shal by that mystery, as in glasse, discern the holy and most glorious Trinitie, in the Vnitie of one *Hypostasis* Diuine. For the inuisible things of God *Rom. 1. 20.* (saith the Apostle) that is, his eternal power and Godhead, are seene by the creation of the world, being considered in his workes. This Philosophy therefore *Col. 2. 8.* (my good lord) (is not of that kind which tendeth to vanity and deceit, but rather to profit and to edification, inducing first the knowledge of God, & secondly the way to find out true medicine in his creatures.

Plato saith, that Philosophy is the imitating of God, so farforth as man is able : that we may knowe God more and more, vntill we behold him face to face, in the kingdome of heauen. So that the scope of Philosophy, is to seeke to glorifie God in his wonderfull workes: to teach a man how to liue wel, and to be charitably affected in helping our neighbour. This Philosophy natural, both speculatiue & actiue. is not only *Gen. 30. 37.* to be found in the volume of nature, but also in the sacred Scripture: as in *Genesis*, in the booke of *Iob*, in the *38. 39.* *Psalmes*, in *Syrach*, and in other places.

In the knowledge of this Philosophy, God made *Solomon* to excel all the kings & Philosophers that were

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in the world, whereby the Queene of *Sheba* was allured to take a long Iourney, to make an experiment of that wisdom, whereof she had heard so great fame, and found it by effect farre greater.

2. Cron 9.2
Mat. 12.4.

Anaxagoras a noble gentleman, but more noble in wisdom and vertue: *Crates*, *Antisthenes*, with many others, contemned the pleasures of the world, and gaue themselves to the studie of naturall Philosophie. Philosophers haue brought more profit to the world then did *Ceres*, who inuented the increase of corne & grain: then did *Bacchus*, that found out the vse of wines: then did *Hercules*, which ridde the world of monsters. For these things belong to the maintenance of bodily life and pleasure: but Philosophy instructeth and nourisheth the soule it selfe.

This philosophy, together with the most rare, excellent & healthful Physicke linked to true grounds, and vpholden by daily experience, the very marow of true medicine, & the quintessence of marow it selfe, I most humbly present vnto your honours hands, as a Iewel of prise, to procure and preserue health: which *Ptolemaeus* the sonne of *Antiochus* valued at so high a rate, that he gaue to *Erasistratus* a noble Physitian, on hundred talents for the curing of *Antiochus*.

My labour herein, be it but as the apple, which *Antiochus* gaue to beautiful *Cydippe* to make knowne his amorous affection: yet being tendred with no lesse good wil, in al humilitie I beseech your honour to accept: hartily wishing that as you are a principal pillar of this Common wealth, so it may be a meane to preserue you in health with long life, to your countries good (as heretofore) and to Gods glorie.

Thus crauing pardon for my bold conceit, I euer resolute to be,

At your Lordships Honourable pleasure and
command, right humbly T. Timme.



THE FORE-SPEECH TO the Reader.



Albeit the profession of *Theologie*, standeth vpon the infallible foundation of Gods Word, yet among *Divines*, there haue risen diuers opinions and Sects. Among the *Iewes* (which were Gods peculiar people) were *Pharisees*, *Saducees*, *Essees*, and *Gauhnists*: beside the false worship of *Turkes*, *Africans*, *Tartars*, *Persians*, *Cataians*, and *Indians*. Among *Christians*, there are *Papists* and *Protestants*. The *Papists*, which call themselves *Catholiques*, haue diuided themselves into *Dominicans*, *Franciscans*, *Iesuits*, *Seminaries*, *Seculars*, *Scotists*, *Tomists*, *Occamists*, &c. Among *Protestants*, haue sprung vp, *Anabaptists*, *Familists*, and *Brownists*.

As in *Diuine*, so in *Humane Sciences* speculative, grounded only vpon probable coniectures, there haue risen also among the Professors thereof, diuers and contrary opinions, & Sectaries. Among the *Phylosophers*, were *Stoicks*, *Peripaticks*, *Platonists*, *Cinnicks*, and *Epicures*. Among *Physicians*, there are *Empericks*, *Dogmaticks*, *Methodici*, or *Abbreniators*, and *Paracelsians*.

The more part of these, plunged in humane error, & misled by carnal respects, as singularitie, enuie, pride and ambition, hath dissented from others of sound and vpright iudgement. But some of these ayming at perfection, and hauing the aduantage of succession and other helpes, haue by *Tyme* procreated a plaine and naked truth. For this latter Age of the world, abounding in all manner of Learning, & with men of mature and pregnant wits, haue greatly enlarged, illustrated,

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ted, and refined all Artes and Sciences.

If Therefore *Endymions* diligence, which first found out the course of the Moone: If *Amphions* Musical brayne, which first conceived Harmonie: If *Appolonius Memphites*, whose industrie first described the Anatomie of mans body: If *Chyron*, which first discerned the vertue of Hearbes, and taught *Esculapius* Physicke: If *Hermes Trismegistus*, the first that reached & attained the *Ethereal* and *Quintessential Physick*: If (I say) these, and many others, in their rare inuentions, haue deserued singular commendation: then *Hypocrates*, *Galen*, *Discorides*, *Valerius Cordus*, *Paracelsus*, learned *Quersuanius*, & others moe, which haue added any thing to the enlarging and perfecting of that noble Science of *Physicke*, are to be imbraced and honoured, albeit they agree not together in opinion: for that they all by their labours haue sought the good of mankind. Honour therefore the Physitian (saith Iesus Syrach) for the Lord hath created him, and giuen men knowledge, that he might be glorified in his wonderous workes.

Eccle. 38.

But some Readers of their works, not carrying this moderation, like *Midas* preferre *Pan* before *Appollo*, condemning Chymicall Physicke, Halchymie, and the Spagericke Art, as too curious, dangerous, and desperate to bee dealt withall. Alleaging also (which is too true) that many *Halchymists* are notable Sophysticators and deceiuers.

The meaning of some, by these and such like pretences, is nothing else, but like bad and vnskillfull *Herborists*, to sowe *Rocket*, and to weede *Endiue*. Yet let such carpers know, that the abuse of Art doth not abrogate the right vse thereof. For as if the tree be blasted that blossomes, the fault is in the winde, & not in the roote: so the fault is not to be ascribed to Arte, which is not in Arte, but the Artificer which is vnworthy the name. And in very deed, it were to be wished, for common vtillities sake, that all such cozoners and deceiuers, might be banished out of Cittie and Countrey, and from all societie of honest men, which without lawfull allowance, take vpon them such professing and practise: or at the least, that they might be restrayned, that through their leaudnes, that art be not disgraced, which the ancients did not let to call

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call *Holy*. And for my part, I doubt not, but that one *Womus* or other, wil recompence me with Balme, and say that I am out of my element, in that I being a professed Diuine, should take vpon me to meddle with Physicke, & to publish that in the vulgar tongue, which was more fit to be in the Latine, as I found it.

To this I answer, that a generalitie in humane learning, be- seemeth a Diuine: and of all Sciences none more futable to profession than Physick, as I could easily proue by many rea- sons. And therefore the wisdom of Christ appointed the my- racles, wrought by himself & his Apostles, to consist chiefly in healing corporal infirmities. *S. Luke* was both a professed Physitian, & an Euangelist. It cannot be but a commenda- ble labour, & a charitable worke in whomsoever, to seeke by good means to preserue life, be it but of thy neighbors Oxe, *Luke 14.* or Ass: This my labor I am sure is wel intended, howsoever *verse 5.* construed. But a wand thrust neuer so right into the water, see- meth crooked or broken: euen so a bad heart misconceiueth good actions. As concerning the publishing of this in Eng- lish, I haue these Inducements. First, the common good of all men. For euen the ignorant shall learne hereby, to haue in high reputation (as is fitting) that which before they vnder- stood not, & so wil the more readily in time of need haue re- course to the learned Physitian. Moreouer, if the knowledge of holy writ be conuenient for al sorts of men, as the Physick proper for the soule, why should not natural *Physiophy*, and Physick speculatiue, be common likewise to al for the health of the body? Therefore herein, I say as *Moses* said: *Ennuest thou* *Numb. 11. 29.* *for me? I would al the Lords people were Prophets* So I wil, that all which are capable, had the true speculatiue knowledge of Physick. Then should *Physick* and *Physiophy*, not only haue a more great and general esteeme, but also euery meane Apo- thecarie, the Physitians left hand, should wel vnderstand how to Elixerate, which is greatly to be wished.

As for the time which I haue spent herein, it is my gaine: happily extracted from idle time, whereas otherwise for my recreation, I might unhappily haue done nothing: and yet haue not neglected my pastorall function.

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If therefore (courteous Reader) by this my painfull pleasure, thou mayest procure to thy selfe, but one scruple of knowledge more than before thou haddest, and in time of neede, one dramme of health, it is that which I secke, wishing thee thy full contentment in all the gifts and graces of God, to thy further profite, and to Gods glorie: to whose protection, I now leaue thee,



THE



THE FIRST BOOKE OF THE PRACTISE of Chymicall Physicke.

CHAP. I.



Nt only Hypocrates, but also all other famous Philosophers which have succeeded him, have receiued their most principall grounds of Physicke & Philosophy, from the Aegyptians. For the Aegyptians had a most singular knowledge of Astronomy and of the celestial courses, together with the vniuersal Science of the Mathematickes, and of such like Sciences. But the more generall knowledge of all Sciences, is by Strabo ascribed, befoze al others, to that admirable Hermes Trimegistus: as doth also Diodorus Siculus, who affirmeth, that the Aegyptians were the first inuentors of Sciences, taking their originall and infallible grounds from the same Hermes, or Mercury: whose diuine monuments are to be seene at this day.

From this ancient Authoz Hermes, which liued in the first worldes, haue sprung vp all our Hermetical Philosophers and Physicians, whose traditions, haue bene receiued and imbraced, not onely of all sorts of learned men in all countries, but also by the most noble and famous Princes and Kings, both Grækes, Arabians, and Latines.

Yet it must be confessed that the most ancient learned Philosophers, neither haue nor could belue such a general knowledge, wherein there was not something wanting, and wherof themselves were not ignorant.

The practise of

For (to vse the words of learned Guido) we are infants carried vpon the shoulders of those great and lofty Gigantes, si ſ whose eminence we do behold, not onely those things which they saw, but many other misteries also, which they saw not. For no man is so foolish as to imagin that those first founders of Physicke had attained to the exact & perfect knowledge of Medicine, or of any other Science: which Hypocrates himselfe acknowledged in his Epistle to Democritus.

The same Hypocrates, howsoever otherwise singularly learned, and of all learned men for his monuments of Medicine, to be had in great reputation and reuerence; yet hath bewrayed his ignorance in mineralls, and metalline misteries: as appeareth in his booke of Simp. where he intreating of Quick-silver, affirmeth that he neuer made tryall thereof, neither inwardly taken, nor outwardly applyed: bewraying his error in thinking, that Hydrargyre, & Quick-silver, were two seuerall things: supposing, that it was a medicine of Silver dissolued into water, like vnto potable golde.

Whereby (I say) he hath bewrayed his ignorance in metalline substance, in that he knew not Hydrargyre, and Quick-silver to be all one. Whereof neuer any man doubted, except he were so addicted to his teacher, that he wold say black is white, because his master saith so, which none of meane wit will do.

For as we thinke them worthy of blame, which with us we found phantasies & toyes, do go about to burne & couer the errors of the reuerend fathers & ancients, as so many Empiricks and deceiuers, vnder the name and profession of Paracelsians: who also, do too stiffely and falsely ascribe to Paracelsus, as to the onely authoz, the knowledge of hidden things & causes, the finding out of mysteries, & the true preparation of all remedies and medicines: so in like manner they are to be reprehended which holde it sufficient, so as they talke of Galen without all reason, and affirme that he was ignorant of nothing, and that he came to the full knowledge of Medicine.

It is therefore well said of a learned & wel experienced lawyer, that it is a token of great rashnes, for wise men, either at the first to subscribe to error, or to subuert that which might please,

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please, moderated with a temperate resolution. And yet learned men against all truth, do oftentimes barke against auncient writers, thinking it great honour and praise vnto them, if they be able in any sort to contend with their greatnesse.

Those Philosophers which haue written of Chymistrie, haue to maintaine their Science, Patere, Arte, and Experience: by auncient practise deriued from the Hebrues, Chaldeis, Aegyptians, Persians, Greekes, Latines, and Arabians. This Science therefore is not grounded (as some suppose) vpon a vaine an imaginarie speculation, but is found most certaine and infallible to the procuring of health, and length of dayes to many, by the goodnesse of Almighty God.

Neither doth this Science onely afford, common extractions of oyles and waters, by ordinary Distillations, (as many Emperis doe imagine) but also most precious Elipirs & Quintessences, much laboured, circulated, and wrought, by digestions, concoctions, and fermentations, by the meanes whereof all impure and corrupt matter is defeked and separated, the euil quality corrected & amended, & that which is bitter, is made sweet. Without the which operations, our bread, beere, & wine, the ordinary and most principal meanes of our nourishment, becomie hurtfull & pernicious vnto vs. For if we should eat rawe wheate, or boyled onely in water: what & how many diseases would grow in vs? For this cause we separate the pure from the impure, that they may be profitable for vs, as the meale from the bran, the which meale or flower, we mixe with water, we leauen and bake, whereof ariseth a great magistery, namely bread, fit for nourishment: and by his artifice, apt to passe and turne into our flesh: in the working whereof, if there be but a little error, it will not be so pleasing to the tast, nor so fitting to nourishment, as is to be seene in bread, either ill seasoned, or not wel baked: the which we reiect through these defaults.

The like practise & worke is to be vled in wines, if we desire to haue them fitte for our vse. For the pure must be separated from the impure, by boylings, digestions, and fermentationes, separating from the kernells and skinnes, the liquoz of the grapes, that it may be brought into pure wine. This

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This done, and being put into vessels, it worketh newe separations, fermentations, digestions, and purgations, separating the dregges and lees from the pure substance of the wine; the which so separated, it becommeth fine and cleare, and is fit to be dranke for nourishment: Whereas otherwise taken with the lees & not fined, it breedeth dysenterie, fluxes, the stone, paine in the head, and procureth such like diseases.

Chymists therefore imitating nature in these kind of workings, and have learned them in her school: finding by effect in natures worke, that if common & ordinary meates & drinks be unprepared, unseasoned, & rude, cannot be taken into our bodies without perill, then Physicians, and Apothecaries, ought to prepare, separate & purge those simples which they shall use for medicine, by arte separating the grosse impurity, that they may not be more hurtful to the weake and sick, then profitable.

If Hypocrates or Galen himselfe, were now againe alive, they would exceedingly reioyce, to see art so enlarged & augmented by so great and noble addition, and would patronize and uphold with their owne hands, that which was hidden from the old fathers in former ages: and rejecting many of those things, which before pleased them, yielding to reason and experience, would gladly embrace the new. For it is evident by their writings, how uncertaine and doubtful they be in many things, by reason of the weakenesse of the foundation whereon they have builded. Whose buildings notwithstanding, betterly to overthrow, no wise and modest Philosopher will goe about, but will rather endeavour to uphold them, that posterity may well and assuredly knowe that we were not barren, but endued with the same wit that they had, and that our mindes were seasoned with that more noble salt. The which shall appeare, if not rejecting the writings of our elders, we shall enrich and adorne them with newe inventions.

For artes come by tradition, and are deliuered as it were from hand to hand, and euery one adorneth his arte with newe inventions, according as he excelleth others in dexterity of wit. And albeit, it may be said, that it is an easie matter to adde

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to that which is inuented, yet both the Inuentors, and also the augmentors, are to be thankfully embraced.

CHAP. II.



Here are three principall things mixed in euery Naturall bodie: to wit, Salte, Sulphur, and Mercurie. These are the beginnings of all Naturall things. But he, from whom all things haue their beginning is GOD, vpon whome all things do depende, hee himselfe subsisting by himselfe, and taking the Originall of his Essence from no other, and is therfore the first and efficient cause of all things.

From his first beginning, proceedeth Nature, as the second beginning, made by GOD himselfe through the power of his worde. This Nature, next vnder God, ought to be religiously esteemed, thought of, enquired, and searched for. The knowledge hereof is very necessary, and wil be no lesse profitable: the searche and ransacking thereof will be sweete and pleasing. The profite which cometh hereby, appeareth in this, that the knowledge of all things which consist thereof, and wherof they borrow their name and are called Naturall things, proceedeth herehence. Whether they bee subiect to our senses, or at ouer our senses. Hereupon great Philosophers, both Christians and Ethnicks, haue bene moued to make the signification of the name of Nature, to fitte and serue almost all things. Insomuch that Aristotle himselfe, in that diuision which he maketh of Nature, diuiding the same into the first and second Nature, and speaking of the first, he calleth it *Naturam naturantem*. Naturing nature, by which he meaneth God. So in like manner Zeno, a Prince of Stoikes, openly taught, that Nature was no other thing then God. Therefore the first Naturing nature is God; but the seconde which properly is said to be Nature, is subdiuided into vniuer-

The practise of

Lact. lib. de
Ira Dei, cap.
10.
Plin. lib. 2.
cap. 7.
Sen. lib. 4.
de benef.
cap. 7.

Thomas lib 9
super. 2. lib.
de celo.
Plato in
Timæo.

fall and particular. The vniuersall is that ordinarie power of God, diffused throughout the whole worlde, whereof it is sayd, that Nature doth suffer this or that, or doth this or that, as Augustine teacheth in his booke De ciuitate Dei: and Lactantius: and among heathen wryters, Pliny and Seneca.

This vniuersall Nature, is also taken for the diuine vertue, which God hath put and implanted in all creatures: by the benefits whereof, certaine notes of the Diuinitie, are to be discerned in them. Hereupon some olde Fathers were wont to say, All things are full of Goddes, as did Heraclitus among others. Some others take this vniuersal nature, for a certaine influence and vertue, whereby the Starres do worke in these inferior things: or else for an acting vertue in an vniuersall cause, that is to say, in a bodie Celestiall.

Furthermore, that is vniuersall Nature, wherof Plato speaketh when he saith: Nature is a certaine force and strength infused throughout all things, the moderator and nourisher of all things, and by it selfe the beginning of motion and of rest in them. The which Nature Hermes Trimegistus, almost in the same words saith, to be a certaine force risen from the first cause, diffused throughout all bodies by it selfe, the beginning of motion and rest in them.

This force the Pythagoreans called God. And therefore Virgil, a great follower of the Pythagorean discipline, wrote thus, saying; The spirit nourisheth inwardly, &c. And the Platonicks called the same, the Soule of the worlde.

But yet the Platonicks haue not defined & shewed, in what maner, & by what means this Soule of the world, doth moderate and order all these inferior things, and doth stirre vp in the generation of things: neither can they yet determine.

But the more witty and learned sort of Philosophers, holde & affirme, that this worlde, which comprehendeth in the circumference and compasse therof the lower Elements, & the first beginnings of nature, is a certaine great bodie, whose partes are so knitte together among themselves, (euen as in one bodie of a liuing Creature, all the members doe agree) that there
is

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Is no one part of the parties, of that great body, which is not indiged, quickened, and sustained, by the benefite of that vniuersall soule, which they haue called the soule of the worlde: affirming also, that if the bodyes of liuing creatures doe deriue life and being from the soule which is in them; the same is much more done and effected in the farre more noble and more excellent body of the whole worlde, by the meanes of the more potent and farre more excellent soule, with the which this body of the vniuersall worlde is indued, and by which it subisteth. For if all the parts of the worlde haue life, (as manifestly appearing it hath) then must it needs follow, that wholly it liueth, for that the parts drawe and deriue their life from the whole, from the which they being separated, cannot but perish and die. And hereupon they inferre, that the Heauen compassing all things, is that Soule, which nourisheth and sustaineth all things. Also, further they affirme, that all the formes, vertues, and faculties of things, by which all things are nourished, sustained, and haue their being, doe come from the worlde Soule.

And as the body and soule are gathered and ioyned together in one, through the benefite of the Spirits bond, for that it is partaker of both natures: so the soule and body of the worlde are knit together by the meanes of the *Athereall* Spirits going betwene, ioyning each part of the whole into one substance. And yet hereof we must not conclude as did *Aphrodisæus* and *Philopon*, which were *Platonists*, that the worlde is a most huge liuing creature, indued with sense and vnderstanding, wise and happie: the which is a most absurde and false opinion. But the *Platonists* by the soule of the worlde, gave vs rather to vnderstand a certaine spirit, which cherisheth, quickeneth, conserueth, and sustaineth all things, as it were a certaine spirit of that *Elohy*m, or great Genl. God, which moued vpon the waters: which *Plato* might remember, as one not ignorant of *Moses*, and thereupon frame his soule of the worlde. Whereupon also it must needs come to passe, that all these inferior things, otherwise transitorie and infirme, should soone come to destruction, without they were
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conserued and continued in they: being by that diuine power, perpetuallly maintaining and suspeting them: the which being disseuered, a great confusion & perturbation of the whole worlde arise therof. Which ruins and destruction, God of his great goodnes would pꝛeuent, creating that vniuersall Nature, which should defende all this great worke, and keepe it safe and sounde, by his beaue and moderation: and that by the yearely and continual rotation and reuolution of the right Heauen, and by the Influences and vertues of the Starres, Planets, and Celestiall powers, all things might be well gouerned, and might constantly remaine and abide in full continuities of they: estate, vntill the predestinated time of they: dissolution.

To this Aethereall spirit, or rather Diuine power, euery effectuall and Omnipotent, Plato in his *Timæo* giueth testimony, when hee speaketh thus: When the sempiternall GOD had created this Vniuersal, hee put into it certaine seedes of reason, & brought in the beginning Life, that he might beget with the world the procreating force. Wherin our explication which I brought befoꝛe concerning the Soule of the worlde is confirmed. Which also agreeth with that which the Prophet Moses hath written, and which King Dauid hath in his Psalme, in these wordes: By the worde of the Lorde were the Heauens made, and all the vertue of them by the spirit of his mouth. By which vertue of the quickning spirit, that great Trimegistus more conuincant and exercised in Moses writings, then all other Philosophers, offered these diuine wordes in his second booke, which is called *Asclepias*: All spirit (saith he) in the world, is acted and gouerned by the spirit. The spirit telleth all things: the worlde nourisheth bodies, the spirit giueth them soule. By the spirit all things in the world are ministred, & are made to growe and increase. And after that he saith againe: All things haue neede of this spirit. For it carryeth all things, and it quickneth & nourisheth all things, according to the dignitie of each thing in it selfe. Life and the spirite is brought

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brought forth out of the holy fountaine. By which diuine words it appeareth plainely, that this eternal and quickening spirit is infused and put into all things : so that it is not observed to deduce and deriue the actions, forces, and powers; also all naturall things, from the spirits, as from the causes.

CHAP. III.



Having spoken sufficiently of the first and second beginning, that is to say of God & vniuersal Nature : God the first cause vsing that generall Nature as his handmaid : it resteth that somewhat be spoken of nature naturated, that is to say, of that which is particular. To make an apt and conuenient definition whereof, let vs knowe that it is no other thing, than euery naturall body consisting of forme and matter. For of these two causes, and not onely of the causes, but also of the parts of the whole compound, all nature, that is to say, euery naturall body consisteth. For the Peripateticks do thinke, that whatsoeuer is the beginning of generation, ought to be called nature by a certaine peculiar right. And Aristotle saith, that the same, from whence any thing is made at the first, and whercof it hath the first motion, mutation is the very beginning. I say the beginning, from whence the essence of all natural things ariseth. The which nature Aristotle in another place defineth to be the beginning substantiall and the cause of motion, and of the rest thereof, in the which it is at the first, and not by Accidents: the explication of which definition he hath comprehended in eight bookes. And Aristotle doth rightly call Nature, the cause and the beginning of internall motion. For those things which are made by Nature, and are therefore called naturall, haue a certaine beginning of motion, whereby they are moued of their owne accord, not by force. Whereby plainly appeareth the difference betwene those things which are naturall, and which are

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are endued with an effectuall spirit, and with power to worke by it selfe : and those things which are made by Arts, which haue no force nor power of doing, but are dead, and deuoided of all sense and motion.

By these things it appeareth, that things naturall are called properly naturall existences or beings, and such as haue nature. And they are saide to haue nature, which possesse in themselves the beginning of their motion, and of their rest : the which beginning of motion of euery thing is either the forme or the matter, whereof we haue spoken. Forme, which is wholly spiritual, hath all her motion likewise spiritual. So the soule is of this same nature in a liuing creature, the motions and senses plainly celestially, spirituall, and a light beginning. Whereas the Matter is terrestriall, ponderous, and corporall, the other beginning of naturall motion. By whose weight and grossenesse, the body tendeth downward, so as this kind of motion proceedeth not from the soule, or spirituall forme, but from the corporall matter, which is terrestriall and heauy by his owne nature. Whereof it cometh, that the name of nature, is giuen as well to Matter as to Forme : but more aptly and conveniently to Forme : because Forme doth manifestly giue to a thing his being, actually : whereas Matter alone can not performe that.

For not euery liuing creature, hath sense and motion from that body which is solid, terrestriall and ponderous : but onely from the spiritual coynesse : that is to say, the soule mouing the body, and informing it with the beautes and vertues. As for example.

A horse is in act, and in truth a horse, when he neither moueth, leapteth, nor runneth : but these motions which are spirituall, are the effects & operations of the soule or forme, whereas otherwise the body being nothing but the inanimates, and sensible forme, whereby it is not a horse is made terrestriall, beate and deade. Whence it cometh, that the soule alone of the horse, can be saide to be a horse, except it be coupled with the body.

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For both being ioyned and coupled together make a hoyle.

Knowe therefore that the Forme is far moze noble and excellent then the Matter: and that Nature as touching her effects and operations, is of that power, that it generateth, and giueth being to all things, it putteth matter on the formes, it beautifieth, and suffereth nothing to bee corrupted, but preserveth all things in their estate. These her vertues, faculties and powers, she very apparantly sheweth, when as she worketh and causeth all sorts of beings out of the Elements, and out of the seedes and beginning of all things, Salt, Sulphur, and Mercurie: and informenth with great variety of impressions of the vitall spirits, colours and taste, and with the properties of such kinde of powers and faculties, that it giueth to every thing so much as concerneth the office and dignity thereof, in all sufficiencie. The which building and frame of things, so aptly and conveniently formed, in order, in number, and measure, wee may well call diuine, not terrestriall and corporall, albeit the same be naturall, according to the power which God hath given unto Nature.

And yet wee must not thinke that God hath so forsaken the frame of this worlde, that he sitteth idle, as hauing given such admirable and potent effects to nature onely, according to the opinion of Anaxagoras, Protagoras, and many other Atheisticall Philosophers, which acknowledge no other God but Nature, as also did the Epicures. Also if they be to be accused and condemned for so wicked an opinion, then do they deserue no small reprehension, which denie nature her partes and offices in working.

For the offices peculiar, both of her first and second cause, are to be attributed to either, according to Gods predestinatiō. Neither are these places of Scripture any thing repugnant. It is God which worketh all in all. And againe: In him wee liue, moue, and haue our being. For albeit this is true, yet God hath appointed Nature as a meanes to fulfill his will, the which Nature hee hauing enriched

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with the vertues of working, he by the same beginneth, furthereth, and persisteth all things. Therefore the second cause, is called Nature, because by the same, as by a vital instrument, God, who is the first cause worketh all things. For thus God feedeth men with bread, the which he hath indued with a natural faculty of nourishing, that the nature of bread may be said to feede and nourish, whereto he hath predestinated the same, by the forme of natural bread.

Thus therefore these things are to be reconciled, that we acknowledge God to bee the first cause of working in all other causes, because he hath made the causes, and hath given power of working, and doth himselfe worke together with them, and that we believe that he stirreth uppe, prouoketh, directeth and moderateth Nature, by the power, force, and unitie which he hath given to her, to doe all things by her proper motions. So that we must seeke the cause and forme of all natural actions in Nature, which God hath made potent with spiritual vertues, by which it acteth and worketh in the matter: for that nothing can proceede from the matter if selfe being dead, which is Vital, or indued with the faculties of working.

CHAP. III.



His word (Beginning) extendeth very farre. For as Artes and Sciences, so also all other things haue their proper and set beginnings. Plato in treating of Beginnings, one while appointeth three: namely, God, Patterne, and Matter: another while he appointeth two onely, that is to say, that which is infinite, and that which is terminable, and to be limited. By the word Infinite, he meaneth Matter: and by the word Terminable, he meaneth Forme, as bying a thing within a certaine compasse, and restraining a matter excurrent within bondes and limits.

Aristotle

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Aristotle varied not much from the opinion and sentence of his Maister, albeit he declared the same in other wordes, calling that Forme which Plato named Terminable. And that which Plato called Infinite; Aristotle nameth, Matter: appointing Priuation, by it selfe, for a third beginning.

Let it not therefore seeme absurde to any, that we appoint three beginnings of all things, Salt, Sulphur, and Mercurie, as if it were thereby intended to ouerthrowe, by our constitution, the beginnings of the ancient Philosophers, whereas we ioyne and agree with them. For if we grant to Aristotle, his beginnings, what difference will there be betwene him and vs. Wee admit (if you please) the distinction, by which he diuideth his beginnings, namely, into the first matter, into the simple matter, and into that which is remote, enduring all alterations of formes, or wherein there is power to bee made subiect to all formes, and in two contraries, to wit, Forme, and Priuation: the which habilitie of taking forme, is in the subiect.

Wee graunt that these beginnings, of all other, are the more percipible in vnderstanding than in sense. As therefore our beginnings, which we appoint out of which all mixt things are compounded and be, cannot by the Aristotelian Philosophers be ouerthrowen: so in like Aristotelian beginnings cannot by ours, be destroyed. For all this whole worlde is diuided into two Globes, to wit, into the inferior Heauen, which is Aetheriall, and Airie: and into the inferior Globe, which comprehendeth Water and Earth. The superior, which is Aetheriall, hath in it Fire, lightning, and brightnesse: and this firey Heauen, is a formall and essentiall Element.

What things soeuer are comprehended in these foure bodies, which are the Elements and receptacles of all things, are eyther simple things, or bodies, mixed and compounded of them.

They are simple which are without mixture, existing a-

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part and severall by themselves : of the which all things are made, and into the which all things are resolved. They are compound or coꝛpoꝛeat, which both are made of simples, and into simples.

And simples may be distinguished into those things which are simple foꝛmes, and into those which are simple matters : or into those things which are simply foꝛmalls, and into those which are simply materials. So bodies are diuided into materiall bodies, and into bodies foꝛmall.

Those things which are simply foꝛmall are astrall and spirituall : the Elements are foꝛmall : Seedes are foꝛmall : and the three beginnings are foꝛmall : that is to say, so spirituall, that they come not within the compasse of our senses.

But the foꝛmal Elements (whereof we speake) are they in whose closet the astrall seedes of things, and the foꝛmal beginnings, are defused and layd by, as in their proper receptacles : in the which simple and spiritual Elements of seedes, and spiritual beginnings, the fruitful and quickening Sciences, properties, and rootes of propagating and increase of all things, lye hid, wherein also all habites, dispositions, and figures, qualities, quantities and dimentions, saours, odours and colours are included, which doe budde forth and flourish out of their bosome in their due time, by oportune maturitie. And these simple Elements or beginnings, doe embrace the spiritual seedes, with so great simphathy and friendship, and doe render to the Elements and beginnings, mutual reciprocation of loue, that being brought by the parents, into some particular kinde, or foꝛme, they neuer make an ende, (by the recombination of their vnion with the simple Elements) but that at the last againe, the predestination and lithurgie of the natural bodies being consummated, they returne backe againe to their graundfathers, and great graundfathers, and doe rest there : even as the floods passing and issuing out of their Element of the sea, & running in their course hither and thither, leauing at the length euery where behinde them their generation (or their wombe exonerated) they returne to their
beginning

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Beginning againe: wherupon by mutuall copulation they receive new force and strength to increase their issue.

And this is the perpetuall circulation, by which the heaven is married to the Earth, and the inferior Elements doe consigne with the superior. For the continuall vapours arising from the center of the earth, being exhaled into waters, and being carried from waters into ayre, by the attraction of the Cœlestiall Starres: and also by the force and appetite of the inferior Elements to bring forth issue, and to conceive from heaven the seeds passing too and againe, at the last the Elements returne to their parents full and impregnated with Cœlestiall forms, and doe there nourish their issues, untill at the length they bring forth in due season, and doe exclude their generation. The which impregnation cometh from no other, than from those astrall seeds, and those three severall beginnings, Mercurie, Sulphur, and Salt, furnished and fulfilled with all science, properties, virtues, and tinctures; and doe resolve and fite to themselves, out of their spirituall body, a materiall, and doe animate and adorne it with their properties. For it becometh unto Mercurie to give life unto the partes: to Sulphur, to give increase of body: and to Salt, to compact those two together, and to conioyne them into one firme body.

GOD the Creator of all things, made the world after his owne Image which may plainly appeare in this, that albeit the whole world is one; yet it is in the number of three, being framed in order, number, and measure, in whose body these three simple bodies were included, Salt, Sulphur, and Mercurie.

Wherfore let us compare the workes of God a little with the similitude of the Trinitie. The world is divided into these three partes, Intellectuall, Cœlestiall, and Elementall. The Elementall (to let the other two alone, as best known unto us) consisteth of Minerale, Vegetables, and animals: before the which, there is nothing to be found in
this

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this world. Of Minerals, there are three differences, Stones, Metals, and meane Minerals. In like manner among Vegetables, there are three sorts: Herbes, Trees, and Plants.

Also of Animals there are three orders, creeping things, Swimming things, and flying things. If we should prosecute every particular at large, we shall finde this Ternarie every where and in all the parts thereof. But we will consider of man onely in this point.

1. Theſ. 5.

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Heb. 4. 12.

Man consisteth of Spirit, Soule, and body: as holy Scripture testifieth. The Spirit saith, Hermes is represented by Mercurie: the Soule is represented by Sulphur: and the Body, by Salt. The Spirit consisteth of minde, reason, and phantasie. The Soule hath three faculties, naturall, vitall and Animall. The Body is cut into three partes in Anatomie: to wit, into head, belly, and members. These haue three principall members, wherunto others are subiect: the braine, the heart, and the liver. The braine hath three helpes to purge by, the mouth, the nostrils, and the eares. The purgers and receivers of uncleannesse from the heart, are, the Ventricle, the Lungs, and the great Arteries. The purgers of the Liver, are the Gall, the bladder of the Gallie, and the Reines. So there are three principall vessels which doe serue the whole body, namely, the Arteries, the Sinewes, and the Reines. Further if we consider the head againe, it hath three skinnes. The braine hath three bellies, two soft before, and one hard behind. There are three principall instruments of voyce, the throte, the pallsate, and the kernels. To conclude this point, if all these should bee dissolved and separated into their beginnings, they might be resolved into Mercurie, Sulphur, and Salt, whereof they consist.

Therefore these three formall beginnings, which we haue described by their offices and proportions, albeit they are more spirituall than corporall, yet being ioyned with simple Elements, they make a materiall body mixt and compound, they increase and nourish it, and preserve it in his estate vnto the predestinated ende.

And

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And seeing the properties, Impressions, and faculties are inset and included in those beginnings, and haue these vitall qualities of tastes, odours, and colours hidden in them, how materiall soeuer those seedes be: yet notwithstanding they rather contende to come nere to Forme, than to Matter: but the Elements doe moze cleaue and inclyne to Matter than to Forme. And therefore the Philosophers call them properly simple beginnings sozmall, because they are moze principall, adozned and enriched with the first and chiefe faculties of astral seedes. But the Elements, they call beginnings, materiall simple. To the one, they attribute actual qualities, and to the other passive. And so of them both, as it were secondarily and so nere as may be, all mixt bodyes are compounded and doe consist.

If therefore we shall thoroughly discusse and ransacke euery particular indiuidual in his kinde, and their generation, we shall finde that which is said to be true: namely, that some simple beginnings are sozmall and spirituall: others materiall, cozpozall, and visible. And that the Inuisibles are the Elements simple, sozmall, the astral seedes, and spirituall beginnings. Also that the visibles are all one and the same, but yet couered with a materiall body. The which two bodyes, spirituall and material, inuisible and visible, are contained in euery Indiuidual, albeit, that which is spirituall, cannot be discerned, but by reason of motion of life, and of functions, and yet is within it.

These visible and materiall bodyes are
of three sortes.

1. Seedes.
2. Beginnings.
3. Elements.

Of these 3. some are
Active, as Seedes, and Beginnings.
Passive, as are the Elements.

The Active bodyes of visible Seedes, wherein there is any vertue, are

1. The seedes of liuing creatures, put forth by Venus.
2. The seedes of herbes & trees, in their several cales & trunks.
3. The seedes of spines, overwhelmed w a great heape of impediments.

4. All

The practise of

All which lye hidden in themselves haue Spirits.

The Active bodies of } Two moyst, } Mercurie.
beginnings, haue } One drie : Salt. } Sulphur.

Mercurie is a sharpe liquoz, passable, and penetrable, and a most pure & thereall substantiall body: a substance ayrie, most subtile, quickning, and full of Spirit, the soule of life, and the Essence, or forme, the next instrument.

Sulphur is that moyst, sweet, oyle, clammy, original, which giueth substance to it selfe: the nourishment of fire, or of natural heat, endued with the force of mollifying, and of gluing together.

Salt, is that drie body, saltish, morely earthy, representing the nature of Salt, endued with wonderfull vertues of dissolving, congealing, clensing, emptying, and with other infinite faculties, which it exerciseth in the Individuals, and separated in other bodies, from their individuals.

These three beginnings, were by Hermes the most ancient Philosopher, called Spirit, Soule, and Body: Mercurie the Spirit, Sulphur the Soule, Salt & Body, as is already said.

The body is ioyned with the spirit, by the bond of Sulphur: the soule, for that it hath affinity with both the extremes, as a meane coupling them together. For Mercury is liquid, thinn, flexible. Sulphur is a soft oyle passable; salt is drie, thicke, and stable. The which notwithstanding are so proportionate together, or tempered equally the one with the other, that a manifest signe, and great analogie or conuenience is found in this contrarietie of beginnings. For Sulphur, or that oyle moysture, is (as I haue said) a meane, which with his humidity, softnesse, and fluidity or passableness, ioyneth the two extremes, that is to say, fixed salt, and flying Mercurie: that is to say, the drynes of salt, and the moistnes of Mercurie, with his viscus and clammy humidity: the thicknesse of salt, and the subtiltie of Mercurie (utterly contrary) with his fluiditie: which holdeth the meane betwene stable, and flying. Moreover Sulphur, by reason of his spreading sweet

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ness, doth contemper the sharpnesse or solwernes of Mercurie, and the bitternesse of salt: and by his clammynes, doth conioyne the subtile flying of Mercurie, with the firmnesse and fastnesse of salt.

CHAP. V.

Concerning Salt.



If all other, the Philosophicall salt is of greatest vertue and force to purge, and is as it were the generall cleanser of whole nature, deliuering the same from all impuritie; whether it bee the belly, by siege; the stomacke, by vomit; the reines, by urine; or the body, by sweate; opening & cleansing obstructions, comming of what cause soeuer.

This kinde of purging is very large: whose partes albeit they tend to one end, yet they haue as it were diuers & contrary effects, proceeding from one subiect, which cannot be seen. And as the effects are diuers, so are there diuers kindes of Saltes, which according to their diuersitie, haue diuers tastes and sundery properties of euacuations, and cleansings, and diuers other faculties.

But among Salts, that which is moze bitter and nearest to the taste of Aloes or Gaule, sheweth his proper working in purging the belly by siege. Such Salts Chymists call Salt-Niter, or Niterous salts. Saladine, an ancient & great Physitian, speaking of Salts, saith thus: There are foure famous kinds of Salt, to wit, the salt of bread, that is to say Common-salt, salt-gem, salt-naptic, and salt-neie. And afterward he saith, that this last is of all other the most bitter, sharpe, and most violent, and therefore of greatest force to purge. And he saith, that all Salt is as it were a spurre to other medicines with the which it is mingled: for that it maketh them to worke moze speedily. Lastly, hee saith, that all Salt, bringeth forth grosse Phlegmaticke humors.

Among Salts, some are earthie, some watery, and some

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aierie, or such as haue in them predominant, eyther the Element of that earth, of water, or of ayre: insomuch some of them are fixed, & are of the nature of earth: other some are betwene fixed & flying, and doe retaine a certaine middle watery proprietie. But Sal Armoniac is of nature spiritual, (as is also the common Armoniac) & of all other most flying & ayrie.

And al Salt, whether it be flying, or fixed, is no otherwise dissolved and commixed in waters, than with the water of Water, and if one be a dry water, the other is moyst.

These three kindes of Saltes, which lye hydden in the secret parts of things, whether they be metalline, begitable, or animal, and which are principally seated in that element, which produceth his generations out of the earth, they do participat of the nature of the three beginnings. For the common salt, and that which is of the sea, passing through the philter of the earth, and boyled and digested with the heates of the bowels of the same earth, doth participate of the nature of fixed and firme salt, the father and original of all others. But Niter, being partly fixed, and in part volatile, doth participate of the sulphurus beginning of things: euen as Sal Armoniac doth participat of the Mercuriall beginning spiritual and ayrie: whose extreames, to wit, fixed and volatile, of the sulphurus salt, or the Niterus, partaker of the volatile nature in part, and partly fixed, are coupled together by intercession. By this straight and wonderfull bond of the three beginnings, three diuers substances of Salts, of sundry properties, doe manifestly appeare, like in essence, but not in natures of qualities. For beyond all expectation, a good Wittie Salt-maker, wil extract out of a fat and fertile earth, (by washings) these three kindes of Saltes: namely, the marine and fixed, which is dissolved in lye made of ashes, the Niterus by it selfe, which is there coagulated or congealed: and the Armoniac volatile & ayrie, flying in part out of the Lye, and partly contained in both the Saltes and therefore hydden from the senses. This may be done by a skilfull Salt-maker, albeit he were utterly ignorant of all the mysteries which here are hidden.

Which

Chymicall Phyficke.

Which thre distinct differences of Saltes, as they are to be found in euery fat kind of earth, so out of both the saltes, namely the marine and fixed, and the Niterus volatile, they may be thenceforth separated. For those Saltes, being put into a retort together, or apart by themselves, with a receiver, first by the force of fire filleth forth a Volatile Salt, sower, sharpe and Mercurial: then, with a greater heate, commeth forth a Salt Sulphurus and Niterus, and sweete: the third Salt, which is Salt vpon Salt fixed, will not moue with any force of fire, but remaineth constantly in the bottome of the glasse.

All tastes are brought forth out of these thre sundry Saltes, common to that triple beginning of things, so as we shall not neede to haue recourse to hot and cold, moist and dry. For they are procreated out of those beginnings alone. Fixed Salt, consider as it is simple, and without commixtion, maketh simply a salt taste. A Sulphurus Salt also simply vnderstande, yeldeth out of it a sweete oylely taste. But Mercurial Salt, in like sort conceived by it selfe and apart, representeth a sower taste. All which tastes mixed together in equall proportions, yelde a pleasant and delightful taste, without any sense or taste of any of the particulars.

These thre beginnings cannot be found simple in a mixt body, in such wise, but that they haue some composition, and do in mixture communicate their qualities together: as may be seen in sea salt, and salt-peeter, out of the which may be separated not onely a salt and sharpe taste, but also a sweete taste. And it is certaine, that in things sulphurus and oylely, and also in Mercurial liquors, there is to be found a coniunction of such tastes.

For this cause we affirme, that all fixed Salt of a mixt body, is very brinish and exceeding bitter: the sulphurus, of a fat and sweete taste: and the Mercurial, sower, sharpe and fiery. So that vpon these simple qualities, salt, sweete, and sower, (which are to be found in all bodies minerall, begittable and animal) all others tastes do depend.

And as touching the elementary qualities passive, which

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are as organical and instrumentall causes, they little appertain to this matter: whether it be the terrestrial and drye passive quality, & passive coldnesse, or whether it be the aierie moist vapour, the which tastes of this sort, or potent qualities, proceedeth from these three beginnings, do either further to this or that nature, or else doe impair and weaken them. To make this plaine by manifest reasons, and to lay it open before our eyes, we will begin to intreat of mixed bodies, the which notwithstanding according to the Elements, are most simple.

C H A P. VI.



It is already said, that tastes by a certaine private right are ascribed to Saltes, or to their spirits: which evidently appeareth hereby, that the differences of tastes, are not produced but from the differences of Saltes: or contrariwise, the differences of Saltes, are produced from the differences of tastes.

In the bosome of nature, there are found almost so many kinde of Saltes, as there are variety of tastes. Digged or minnerall, and marine Salt, is endued with a salt qualitie. Niter with a bitter quality: Allum, with a sharpe: Vitriol, with a sower: Armoniac, with a sharpe and sower quality. But sweete Saltes do manifestly appeare, not onely in Manna, and in Sugar, but also in marine salt, and in salt of Vitriol, out of which they are to be seperated. And (as we haue said) in euery of these salts, these three first beginnings, Salt, Sulphur, and Mercurie, are contained ioyntly together: one aierie, mercurial, or spiritual, the which is sharpe and sower; the other earthly, which is sower, and bitter: and the third oyley & sweet, which is a meane betweene them both. In Vitriol alone, is manifestly to be seene, egar, sharpe, sower, and astringent, so that of all other Saltes, it is most corporal.

But those tastes or qualities, which are mixed with passive

and

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and Elementarie qualities, haue not the full force of eury of these, but are made more weake by mixture: for the Sharpe (which is not extracted and separated but by the force of the fier with the aierie part) is mixed with a mercurial liqueur: the slower is mixed with a flegmatique, or watery humour: and the eger, with a terrestrial ozinelle: the which, the more they haue of the Elementary qualities, and the same passive, so much the more weake they are and impaired. But if the active qualities be separated from the passive, as by arte it is to be done, then the tartre and slower do obtaine their full force, and doe manifestly and fully burne the tongue with their fiers: for the Sharpe hath a more fiery and burning qualite: and the slower, a more watery proprietie. For the Sharpe partaking of the nature of fire, hath ouermuch vertue to attenuate, dissipate, and to fret: the slower, as, aierie, watery, & of thinn parts, hath vertue to cutte, to open, to refrigerate, and also to put alway putrifactions. The eger and more tartre, which remaineth in the Colchotar (after the extraction of the Sharpe oyle, and slower water, with the aierie parts of the elemental qualities) do possesse a nature and force to thicken and binde, by reason of the earthy and grosse proprietie.

But if from that terrestrial parte, the pure (which is Salt) be extracted, it will haue a salt taste, by the vertue whereof it will bee made, both dectiue, and vomitiue. And in the swete Sulphur of Vitriol, there is a manifest sweetnesse, which is plainly stupefactiue.

Finally, in all Salts, almost, (discouered by Chymicall separation) these three are to be discerned, Slower, Swete, and Bitter, which haue force of active qualities, and yet not destitute of the moist passive, terrestrial and grosse, but with them, in sandy wise so seasoned and tempered, that they bring to the Salts, variety of tastes.

And let this serue for demonstration, by which it may plainly appeare, that those sundry differences of tastes, are manifestly contained in Salts, both ioyntly and seuerally,

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especially in their spirits: And according to the opinion of Hermes schollers, we deny that those inset and naturall qualities, vertues, and properties, are to be arrogated to hotte, moist, and drie, but rather to the essences of a nature which is salt, bitter, eger, sharpe, soluer, tart, sweete, and oylely.

For there are sixe hundred frigidities or coldes, sixe hundred heates, humidities, & sigities or drynes, then the which nothing doth moze heate, coole, moysten, and dry. But they haue neuer brought any saour or taste to pure or simple water, or to other Juices or liquors, which haue bene destitute of Salt.

Whatsoever is without Salt, or destitute of a brinish spirit, can neuer be discerned by taste, but is bitterly insauory. Yet notwithstanding, if simple water be poluered vpon ashes, with a little heate, that water wil drawe vnto it saltnesse, bitterness, or sharpnesse, moze or lesse, according to the nature of the salt, moze or lesse salt, or bitter, which is contained in the ashes.

And if any man obiekt, that Honey and Sugar by boyling, or by the force of fier, may be made sharpe or bitter: we answer that it commeth so to passe, when the aierie sulphurus, and watery partes, which bring and preserve the sweetnesse do perish and are separated by decoction. But terrestrial Salt, whose faculties are inward, haue this property, that of their owne nature they possesse, this or that sharpe or bitter taste, how excreame soeuer it be. So if thou shalt drawe out of onions and garlicks a Volatile and aierie Sharpe Mercurial Salt, which ariseth in the superficies & vppermost of their bodies: thou shalt make them moze sweet and pleasing, and so put off their sharpnesse, by which they bite the tongue: but yet they will retaine and represent their hot qualitie, with the which they abound, by reason of their fixed Saltes. As out of Saltes, so out of odours also, we may drawe certaine faculties, without the helpe of hotte qualities. For seeing they are referred to the diuers properties of Sulphur, sundry odours doe arise therefrom, and not from the qualities. Which if they be sweete and pleasing, the
vaine

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bzaire receiveth them with pleasure and delight, whereas Unpleasant saours or odours, are offensive both to the nose and to the bzaire, and are reiected. Such is the marcotical and stesactive odour of Poppie, and Hemlock, and such like which do stinke, and astonish the bzaire, by reason (as Physicians affirme) of their colde qualitie: Wherein they breake the Lawe of their axiomes, for that they holde that their odours are of a hotte qualitie, as most true it is. For that which is stupefactiue in the Poppies, and in Opium, is no other thing, but a certaine oyley and sulphurus parte conceiuing flame, (much like to that kinde of oyle, which is extracted out of the seedes of Poppey) the which albeit it do readily burne, yet as it is commonly thought, it sheweth most colde effects. The common Physicians, to correct such coldnesse attributed to Opium, vse helpes, as is to be seene in their opiat and antidotarie medicines, wherin Opium is an Ingredient. Of these kind of compositions Myrepsus describeth aboue foure scoze: where Euphorbium (which is of a fiery and burning facultie) is no more forborne then either of the Peppers, or such other like causticke and burning simples, of extreame hotte qualitie: when as the true and proper corrector of Opium (that I may so speake) wel knowne to Hermeticall Physicians, is Vineger; which putteth away stupefactiue vapours and fumes, that they ascende not to the bzaire, so suppressing them by the sharpnesse thereof, that it retaineth them: whereas their hot correctors do more stirre them vp and multiple them. Whereof come sinister and deadly passions and paines, by reason whereof men are constrained to vse the imperfect Laudanum of Empiricks, against the deadly daunger of such medicines.

CHAP.



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CHAP. VII.



Now somewhat shall be saide concerning colours. The dogmatical Physicians, that they might not diminish any whit of the qualities of colours, are wont to referre to those qualities a certaine variety of colours: and haue obserued and noted certaine frivulous and light obseruations: as when they say, that in a white onion, or in white wine, a man may iudge by the colour a great coldnesse, than in a read onion, or in red wine. Whereas white sublimato, and Arſnic, albeit they are most white like unto Christall: yet neuertheless under this whitenesse, they foster and hide a most burning and deadly fire. Pea Sugar it selfe, which is so sweet, white, and pleasant, doth hide in the innermost parts thereof, a wonderfull blacknesse and sharpnesse, from whence may be extracted most sharpe liquors and waters, which will dissolve and breake the most hard metalls. Therefore it is absurd, to sharpe and soyme colours from hotte and colde, which do procede from the spirits only, or else from the most thinnest and aierie vapours, which lye hid in the Salt: especially in that Salt which by nature is sulphurus, such as is Niter, or Salt-Peter, as men call it. Niter thoroughly depured and clenſed, will be as white as snow; from which whitenesse, may be drawn infinite sorts of colours, most excellent to behold. Which colours come from the onely spirits of Salt-peter, which are able to pearce the most hard kind of glasse, by the force of fire thrust forth in the likenesse of volatile meale, and releasing in the ouerture of the glasse Alembic. By which colours, a man may behold the body of the Alembic to be tained & dyed, as well within as without in the superficial part. Which colours are of no lesse varietie, then are the flowers of the earth in the time of the Spring. Whereby it appeareth plainly, that this diuersitie of all colours is to be taken from the spirits,

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no lesse nor otherwise, then are all other properties and vertues of all other things to be referred vnto them.

If therfore the foundation of these three things be laid vpon three beginnings, & vpon their spirits, it will be very firme and stable, in such wise, that in the ignorance of any cause, it shal not be needful to flye to hidden properties.

If this doctrine, according to the truth thereof, be receiued, learned, and studied, being byholden also with the authorities of that great Hypocrates, it shal easily drive from vs the darkenesse of ignorance, and shal bring with it the light of knowledge, which will remoue all difficulties: For out of this schole are learned most certain and infallible Theoremes and Axiomes, against which, as against most assured grounds, there can be no opposition or resistance: but will be allowed by the general consent of indifferent Judges.

Let vs take an example from Vineger: whereof many famous Physicians, cannot tell what certainly to affirme. For, because it is sharpe, and therfore cooleth, they wil haue it to be colde. But contrariwise, when they behold the facultie thereof, to be attenuating, cutting, and dissolving, also their fierer and boyling thereof, when it is put vpon earth or claye, they are constrained to forsake their opinion, vncertaine what to iudge thereof. Who, if they had bene acquainted with the Hermeticall doctrine, they should haue knowne, that the cause of such tartnesse or sowernesse in vineger, cometh by the seperation of the spirit, from the wine: as is plainly scene by experience. For the longer that wine standeth in the Sun, or in a hotte place, the more by little and little it waxeth sharpe; and whatsoeuer is atery therein, and of the quintessence of the wine, by the force of the heat vapoareth away. This eternal and celestiall essence being gone, which was the cause of the wines sweetnes (which sweetnes hath alwaies layned with it nevertheless, a certaine prickling very acceptable to the pailate, by reason of a singular temper of sharpnesse vitriolated by swete and Sulphurous spirits, put by the instinct of nature into wine) at the length it waxeth sower: the cause of whole sharpnesse, is not to be referred to the colde qualities,

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but to those hidden and slower spirits of Salt, which by the bonde of the sulphurus substance, were contained and kept in their office and working in the wine: the which bond being dissolved, the spirits range at will, and doe make manifest their nature, which was alsoe hidden. Hereupon it cometh, that vinegers are sharper in one sort, then in another, according as they haue in them more or lesse of the nature of Salt Armoniac, and no whit of the sulphurus substance. For simple water demoude of all Salt, can neuer by reason of the coldnesse therein waie slower. But as from wine, so from meale, and from ale or beere, and from boyling new wine, may be separated the proper water of life, and ethereal substance, the which being so separated, they become eager, because they containe in themselves a sharpe salt of nature.

Such is that sharpe salt, which Phylosophers call their Mercury, or Salt Armoniac, Volatile and spiritual (because of all metalline salts, the common Armoniac is most Volatile, such as in the forme of most white and salt meale, may be carried vp vnto the cloudes by sublimation, and yet hath a dry and spiritual nature, which the Phylosophers call their dry water: because this Salt is so farre forth Volatile and flying, that it is lifted vp together with the aery or watery vapour, of the which is made the mixture of the compound: and so great is the sharpnesse of this salt, that one scruple or eightene or twenty graines of this salt perfectly refined and made most simple, dissolved in a pot of common water, doth make all the same wonderfully slower.

And this is the Salt, (the sulphurus essence taken away) which sheweth it selfe euidently to be seene by his sharpnesse in vineger, with watery substance. But the more strong the wine shal be, the more sharpe the ferment of the vineger, and the more vehement the tartnesse thereof will shewe it selfe: out of the which the pearcing, attenuating, & dissolving spirits, are extracted by a skillful workman: the which forces & faculties cannot proceed from any other thing, then from that spiritual and Volatile salt Armoniac, mixed with a watery humour.

And

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And to make this more plaine, and to proue it by effect, take the most strong Vinegar, white or red: distil the same in Balneo Mariæ, till it be drie, with a gentle fire, out of a pinte and a halfe, you shall extract three partes or more, like most cleare water, but most sharpe and sower, the bottome of the matter as the lees and pheses remaining in the bottome of the glasse with the most sharpe and biting Salt, the which, because it is fired, and cleaving to the terrestrial part of the Vinegar, cannot be extracted but by the great violence of the fire. By which meane a most sharpe oyle, like in nature to Aqua Regia, most corrodng and fretting, is extracted, not by reason of the heate of fire, but by the force and power of a vniuersall substance which is expelled in some of an oyle with the Salt from the rest of the feces, by fire.

But leauing that sharpe fire of the Lees, let vs take in hand to explicate the sowerness of the Vinegar distilled. By a soft and gentle distillation, is first of all extracted, a certaine watry elementary phleme, which is drawne out of the whole body almost without taste, leauing in the bottome of the glasse, another liquor, farre more sower and sharpe, and therefore more strong to dissolve, which otherwise before was nothing so sharp, because the Salt Armoniac was tempered and mixed with a watry Phleame. Whereof if thou desire to know the quantitie, take so much of the best Salt Tartar, which is of the same nature, but fired, by which if thou drawe by little and little three pintes of this Vinegar distilled, and disphleamed, to the waight of one ounce, thou shalt finde the volatile Salt Armoniac to be conioyned with the sharpe fired Salt: and that which shall be distilled from the same, will become altogether without taste, or a little sweetish, the volatile Salt Armoniac being gone, through the passage in the fired Salt. So that the said ounce of Salt Tartar, is increased by one scruple or more of volatile Salt, increasing the quantitie of the other fired. Thus that volatil Salt Armoniac which vanissheth out of the Vinegar with the watry and aerie substance, is retained by passage, in the proper fired Salt, and there abideth, and by his absence, dispoyning the distilled li-

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quoz, of all sowerneſſe: the which is therefore of no vertue, or of leſſe efficacy, then pure and ſimple water. Whereby it appeareth, how little ferment is needful to a great quantitie of paſte, to acuate and augment the ſame, as Philoſophers ſpeak: without the which, the elementary water will have no ſharpenneſſe. For if that Salt Armoniac be wanting, as touching the force and vertue thereof, water hath neither tartneſſe, nor taſte at all.

Therefore a Hermetical Philoſopher & Phiſitian, which is wel acquainted with the lively anatomic of things, will teach, that the ſharpe, ſower, and attenuating taſte of vinegar, and the diſſolving facultie thereof, ariſeth herchence, becauſe tart things, whether they be waters, or iuices, are mixed and infused with ſalt Armoniac: and that therefore Vineger, not onely in regard of the tartneſſe thereof, but alſo that moſt thin ſpirituſous ſower eſſence of Salt, doe pierce into the moſt inward parts even of the hard bodyes. And if it ſhewe ſomewhat any cooling effects, it commeth thereof, becauſe the ſulphurus, and fierie qualitie of the wine, that is to ſay, the *Aqua Vite*, is ſeperated: without the ſeperation whereof it can neuer bee made vinegar, and can at no time yeelde any taſte of *Aqua Vite*. And that ſharpenneſſe by which it burneth, is the chariot or carrier away, of the elementarie and colde water, by the which it is carryed and pierceth into the moſt inward and ſecret partes, as we haue learned by often experience, that in that water, the ſame ſharpenneſſe is contained, and moſt neerely conſoynded therewith.

Nowe, as we haue ſhewed that the ſower and mercuri- all liquoꝝ of things, both borrow that tartneſſe, from a certaine Armoniac ſalt, and volatile, which ariſeth from the fixed: even ſo the ſulphurus and oyle liquoꝝ, both receive and taketh his vertue from no other thing, than from that ſweete piterous ſulphurus ſalt, which borroweth the ſame from fixed ſalt: ſo that, in the fixed ſalt, and out of that ſalt, that mercuriall ſowerneſſe, and ſulphurus vertue doe ſpring,

and

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and doe receive their fruits thereto, as from the roote and first originall.

As also here it is to be noted, and to be wondered at, that a tryple substance is senerally to be extracted, out of one and the same Essence: from whence all things created, do sucke and drawe their faculties, vertues and properties: and that the same doe so subist in one and the same subiect, that two or thers are to be produced from one other. And the same three essences, when they are separated, and coupled together againe and united, are then enriched and increased with wonderfull vertues and faculties, and haue gotten exceeding perfection. The which, the more often that they be separated and united, the more perfect and high degrees of power and force they obtaine: in such wise, that it is to be reputed the vniuersall and most excellent Medicine of all others.

CHAP. VIII.

Concerning the excellent goodnesse of Salt
in Medicine, according to
auncient prescription.



It is manifest in the writings of Galen, and other Greeke Physitians, as also in the Traditions of the Arabians and Latines, with one consent, that Salt is good and profitable, not onely to season and salve meates, but also for Medicine: Albeit in the dyet of sicke persons, they commanded them to abstaine from salt things: They defended the vse of Salt, to be necessary for the curing of diuers diseases, for that it hath vertue, to close, to open, to cut, and to make thinne, to moue sweates, to further vyne, and to proueoke vomit.

And

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And in this manifold facultie and vertue, it is moze profitable than the most of other remedies. For the proofe whereof we will bring certaine examples of some of the most auncient and famous Physicians.

Lib. de ree
med. 7. cap. 3

First of all Aegineta, concerning the facultie of Salt, saith thus: All Salt, hath great facultie to drye and to binde: Wherefore it consumeth all whatsoever is moyst in mens bodies: and compacteth the rest by binding. For this cause it preserveth from putrifaction. But burnt Salt hath greater force to resolve and consume.

Lib. collec.
15.

Oribasius is of the same opinion, Saltes, (saith he) whether they be digged out of the earth, or whether they come out of the sea, have like facultie: and is mixed with two qualities, that is to say, of cleansing, and binding. In this notwithstanding they differ, that Saltes digged out of the earth, are of a resolving and consuming essence, by reason that they are of moze grosse parts, and do moze binde.

Lib. 2. de
virtute simp.
med. ad
Eutrapi.

The same Oribasius, saith also, speaking of Aloes, digged and marine salt have all one force, and are mixed of two qualities, the one of cleansing, the other of binding. But it is plaine, that both kindes doe drie. For the which cause it consumeth all humor in the body, and thickeneth the solyde parts by binding. Burnt salt hath greater force to cleanse: but it doth not contract and thicken so much as the other.

The flower of salt, hath thinner parts, than burnt salt, and is of a sharpe qualitie and much digesting.

Tetr. 1.
term. 2. cap.
43. & 46.

Actius hath also almost the same wordes; saying that hee addeth this concerning the froth of salt: The flower of Salt saith hee, is frothy, cleaving to the rockes that are next adjoining, and it hath by nature moze thinne partes, than Salt it selfe, therefore it can much moze attenuate and resolve: but the rest of the substance, cannot thicken as Salt doth.

Paulus Aegineta, in the same Booke and chapter before quoted, writeth that the same froth of Salt, is the flower of Salt, and is of moze thinne parts, and moze consuming, then is Salt it selfe, but doth lesse compact. By which it doth evidently

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dently appeare, that the science of Calcination, of attenuation, and of essences, was not unknownen to them of olde time. For by the working and Exyring of the sea, they learned the Art of distillation, by which they seperated the more spirituous, from the more grosse: euen as we see the truth hereof to appeare in the experience of churning and working simple milke. For by that meanes, three sundrie substances, are diuided one from the other, namely Butter, Cordes, and Whey.

Arius, speaking of cruditie, and of those things which do helpe concoction, according to the opinion of Galen, and other Physicians, setteth before vs Saltes: In the description whereof, he putteth in, one pound of salt of Cappadocia, the which surmounteth the dose of all other the Ingredients of that composition: the which poulticed, he praescribeth to be taken in a reare egge, to the quantitie of halfe a spoonfull, fasting in the morning. The effect whereof he sheweth in these words: No man can sufficiently commend the worthines of this medicine, for the helping vertue which it hath in colde distemperatures, correcting raw humors: for the which cause it helpeth the collicke, and doth gently loosen the belly.

Ter. 3. serm.
1. cap. 24.

He describeth also other saltes which loosen the bellie, which drawe steame from the head, with other helpes besides. And into one composition, hee appointeth to be put of clere dyed salt, 144. dragmes. In the which composition, hee added of the flowers of Chamamil of Coniza, of mountaine Calamint, of the roote of the mountaine Cringum, of Digan, of Sylphium, of Pepper of each a thirde parte. The which Ingredients put to the quantitie of the salt aforesaid, come nothing nere to the quantity therof.

He appointeth another composition of Salte: where to thirtie ounces of parched salt, hee appointeth a farre lesse dose of Hyssope, of wilde Tyme, & of Cumarine: the continuall vse wherof hee appointeth in a dose of conino & salte, not onely for to make the meate savorie, but also for medicine. For (saith he) who so bleseth the same continually, shall at no time be troubled with any disease, It helpeth headache, it quickeneth the sight, it cleanseth the brest from steame, it maketh good concoction in the stomacke, and purgeth the kidneys.

¶

Hereby

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Hereby it appeareth, that the auncient Physicians did not only vse Salt, but also that they made choyse of the best and most cleare sort, the which also they dyed and parched with heate of the fire, to make it the more sozible to helpe in all obstructions. For Salts are of that power, that they take away all manner putrifaction and corruption of woymes, and doe put away the originall of other vires and diseases, and do amend them. The which being so, what other thing can be found out, for the conseruation of life and health, or for the expulsion of all diseases, more profitable.

In lib. de
metho. me-
dic. cap. 9.

Aetnarius, also describing certaine purgatiue Salts, doth giue vnto them great efficacie in helping and easing sundry diseases, and in pꝛeuenting many sicknesses.

Myrepsius describeth more then twenty sundry Salts. And among their compositions, hee calleth one the Apostles Salt, the which pꝛeserueth the sight to a very great age, clenseth the lunges from tough fleame, pꝛeuenting coughes, and enlarging the breath. Another composition hee attributeth to Saint Luke the Euangelist, which is almost of the like vertue, the which the Priestes of Aegypt, (as he saith) vsed for fulnesse, that they might be the more fitte to apply themselves to their studies: being also of force, to remedie sundry diseases.

Marcellus Empiricus, described two maner of purging Salts. Many other authoꝛs might be alleaged, as Gregorius Theologus, 1. de medic. dica. cap. 30. Plinius Secundus, and others, which haue giuen great commendation to the vertue of Salts, whose wordes for breuities sake, I omit.

CHAP. IX

Concerning the extractions of Salts out of all things, and Chymicall calcinations and incinerations, knowne to the ancient Physicians, and vsed in Medicine.

There

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There are some which contemne and deride our Artifice concerning the extractions of Salts. But no wise man will speake against the thing which he knoweth not. For the auncient Physicians, haue vsed calcinations like vnto ours: as may appeare by the wordes of Oribasius, when he maketh mention of the Calcination of Tartar, and of the feces of vineger, put into an earthen pottle, close pasted or luted. For he saith that the matter which is to be calcined, being fast luted in a pottle, and set ouer the fire to be baked, so long, vntill it waxe white, Alchimically.

Plinius Secundus, vsed the ashes of beastes and foules, as most singular and familar remedies.

All the auncient writers, speake of a little bird like a Wrenne, which is called Regulus Troglodites, and haue taught that the same being brought into ashes, is singular remedie for the Stone. Also they say, that glasse calcined and burnt into ashes, hath the same effect. And many of our later Physicians, doe vse the ashes of a sponge, drunke in white wine, for the cure of the Broncoceles, which is a disease arising from the throates kernells, of some called the Hermia of the throte. This they prescribe to be drunke for the space of one whole Moone: which is a most certaine experience.

Aelius propoundeth many and sundry remedies, which they of olde time vsed, which being calcined and dissolved into ashes, according to the common fashion of Chymists, he most highly esteemes, as secrets of exceeding price. His wordes are these. It is said, that if harts horne be burnt and washed, it cureth the dysentery floure, and the spitting of blood: and is giuen with great profit to them that haue the Jaundise: being giuen in the quantitie of two spoonfulls. And in another place he saith: Some burne the clawes of Swine, and giue the ashes to those that are tormented with the collicke, in drinke. Other some say, that Asses houes burnt, drunke daily & doe cure the falling sicknes. Again he saith, All burnt bones haue power to drine away & to dry vp: but moze especially mens bones. Much moze might be brought out of Aetius concerning these things, to proue that they of olde, did vse calcinations and ashes, in diuers and sundry maladies. Albeit all ashes in generall, so farre forth as they containe in them their proper Salt, haue power in them to dry vp, & to clenso, yet neuertheless they retaine in them some property of that matter out of the which they are extracted.

Ter. 1.

Ser. 2.

Cap. 156.

Cap. 157.

Cap. 161.

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Lib. 7. de
re medica.

And this agreeth with that which Aegineta teacheth, saying: Ashes haue not exactly one temperature, but do differ according to the difference of the matter which is burnt. And therfore the ashes of sharp things, as of Dakes, or Holme, do binde very much, and do stoppe the eruption of bloud without any other thing. But the ashes of moze sharp things, as of the figge, and Tythimall, or spurge, are moze sharpe and cleansing.

Coll. lib. 15.

Oribasius wryteth in like manner, saying that he proceedeth further. For he plainely teacheth the Chymicall extraction of salt out of such ashes, speaking thus: Ashes (saith hee) haue in them, partly that which is Earthie, and partly that which is sumie, and these partes are thinne, and the ashes steeped or infused in water, and strayned, do passe thzough together: that which remaineth being earthie and weakc, and without byting, is made hotte, hauing put of his force in the watering or infusion. And thus Oribasius calleth the separation of the actiue from the passive & earthie (which he calleth infirme, or weakc, but the Chymists, the deade and damned earth) Seperation.

All whatsoever our moze skillfull Chymists of this age could adde vnto the Calcinations and Incinerations of the moze ancient, is this one thing, that out of such kinde of Ashes (whereof Oribasius maketh mention) they drawe out the whole water, and drye it vp: and that which remaineth in the bottom, being impure salt, they dissolue againe with common water, or with the proper water thereof, (which is better) distilled from it, before the Incineration of the matter, that they may make the same cleane and pure, and as cleere as Chyistall. For they dissolue manie times, they fyter, and coagulate, not to the bittermost poynt of drynesse: but drawing out onely of that water thwo thirds partes and moze, by the pipe of the Alembick, they afterwarde remove the same from the fire, that the salt therein contained, and set in a colde place, may growe into a chyistalline Ile, which is the most pure salt of the matter without all doubt. This salt must be gathered together, and separated with a wooden sponc. And if there remaine any parte of the water, let it bee vapoured againe, and then putte into a vessell to stand in the golde ayze, where will bee conicaled a chyistalline residence anew, which

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which must be seperated againe, ouer and ouer so many times, vntill moze it can growe into a Jellie or Ale. These kinde of Ale residences, are the true beginning of Salts, vital and qualified with admirable vertues. And this salt hath in it still the other two substantiall beginnings, Sulphur, and Mercury. For from the same, the mercurial and sulphurous beginning, the one sweete and vntuous, the other sharpe and Ethernall, may yet be drawn by a skilfull workeman the moze fixed parte, namely that of Salt, remaining still in the bottome. Saltes haue their corporall Impurities, but the spirituall Balsam which lyeth hidde in them, is the Chymicall salte, knowen to a fewe. Some of these Salts are better as wormeewood, some sweete as sugar, some sharpe as vitriolls, sower as Quinces or grapes, by whose balsame they are nourished, fostered, and conserued. These salts haue diuers spirites, some resoluing, some coniealing: And as they haue diuers spirits, so do they worke sundrie and admirable effects.

CHAP. X.

Wherein is prooued, that the naturall and originall moisture in Saltes, is not consumed by calcination, but that the very formes do lye hidde in that constant and vitall beginning.



The naturall and originall moisture, with the which Saltes are replenished (as is aforesaid) is not consumed with the force of fire, and by Calcination. For it shall be here shewed, that all the moze forcible tinctures and impressions, and the property of things, together with their most potent qualities and powers, as tastes, odours, colours, with the very formes themselves, & such like, are concluded, and do lie hid, in that firme, constant, & vitall beginning.

For the truth whercof, I will deliuer vnto you certaine demonstrations, oftentimes prooued and confirmed by my owne experience. One, I learned of a friend which lodged at my house, who

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was the first Inuentor thereof. Another, I receiued fro a most learned & famous Polonian, a skillfull Physitian, about 26. yeers since.

This man was so excellently, and philosophically skillfull in the preparing of the ashes out of all the parts of any manner of plant, with all the Tinctures and Impressions of all the parts of the plant, and would in such wise conserue all their Spiritues, and the Authours of all their faculties, that hee had about thirtie such plants prepared out of their ashes of diuers sorts, contained in their severall glasses, sealed up with Hermes scale, with the tytle of each particular plant, and the properties thereof, written upon the same. So, as that if a man desired to see a Rose or Mary-gold, or any other flower, as a red or white Poppy, or such like: then would hee take the glasse wherein the ashes of such a flower was inclosed, whether it were of a Rose, a Marie-gold, a Poppy, a Lilly-flower, or such like, according as the writing of the glasse did demonstrate. And putting the flame of a Candell to the bottome of the glasse, by which it was made hote, you might see that most thinn and impalpable ashes, or salt, send forth from the bottome of the glasse, the manifest forme of a Rose, vegetating and growing by little and little, and putting on so fully the forme of stalkes, leaues and flowers, in such perfect and naturall wise in apparant shew, that a man would haue believed verily, the same to be naturally crept, whereas in truth it was the spirituall Idea, indued with a spirituall essence: which serued for no other purpose, but to be matched with his fitting earth, that so it might take vnto it a more solid body. This shadowed figure, so soone as the vessel was taken from the fire, turned to his ashes againe, and vanishing away, became a Chaos and confused matter.

When I had seene this secret, & endeavouring with all my might to attaine to the same, I spent much time about it, but yet lost my labour. But as touching the demonstration following: I affirme by my faith and credite, to be most certaine, and haue often proued and experimented it by my selfe & may easily be done by any man.

The Lord de Luyne's Formentieres, a man of great account, both for his learning and office, being noble, and of all men singularly beloved, long since departed this life: with whom in his life time, I conuersed with great familiaritie. This noble man took very great paines, to search and finde out the most excellent secrets

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secrets of nature, but specially those which appertained, either for the preservation, or for the restoring of health. And seeking long to find such remedies, for that he had languished in a crazed body a great while without any helpe, and was iudged by Physicians to be past cure, he was at the last holpen, and wonderfully restored to health, by one only Loffenge of a certaine Chymical electuary of great vertue, which the Lady de la Hone, a most noble and wise matrone, gaue vnto him. This Loffenge, prouoked him to easie vomit, by which he cast vp from his stomacke all impurity, tough and discous, like the whites of eggs, diuerly coloured, in great quantitie: by which hee was restored to health againe, to his great ioy and comfort.

Hereupon he greatly desireth to know this secret, the which he not onely obtained at the hands of that noble Lady, but some others also no lesse vertuous, by his owne endenour afterwards: the which he vled both for his owne health, & also for the good of others as need required, in the way of Chyistian charity. This man coming out of France, in the time of the ciuil wars, & conuersing with me, applyed his mind to extract Salt out of mettals: that thereby he might prepare a remedy against the Stone, dissoluing it with chrysell. This Salt being mixed with the lye made with ashes of beate mettals, by often potyng warme water vpon the same, & brayng it throughe and againe (as women are wont to make their comon lye) hee wrode a pwoe of his essence, included in the lye after this maner.

The lye being strained through a Filter, & oftentimes very well clenfed, was put into a vessell of earth, hauing a narrow bottem, and a wide mouth, which is called a Terime. And when the said vessell had stood without the windowes in the cold airc, by the space of one night, it grew into an Ice, through the cold of the winter. The window being opened early in the morning, and the lye clenfed, there appeared a mirre and firme Ice, wherein there appeared a thousand formes of mettals, with all the parts thereto belonging: as leanes, stalkes, and rootes, being very plaine and apparant to the eye of the beholders, in such sort as no man could but acknowledge them to be mettals.

When the noble man beheld this, and gazed vpon it, as on a miracle, he hastily ranne vnto me, and spake to me in the words of Archimides, crying, I haue found, come, and see. And when I came into his worke-house, I toke the Ice, and brake of a good peece,

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peace, which I handled so warily, that it might not melt with the warmth of my hand, and carryed it to men of great worth, which dwelt with vs in that Citie: who beholding the Ile, affirmed most constantly that they were mettalls, and did no lesse maruaile then I my selfe did, wondering what it should intende, and from whence, and how so excellent a thing coulde procede out of Nature: wee all calling to minde this sentence of holie writ: *Remember man, that thou art Asbes, and to Asbes againe thou shalt returne*: considering that the forces of such things do lye hydde and abide in their ashes, from whence the Resurrection of our Bodies is most assured: ie to be expected.

This gallant experiment being afterwards oftentimes by mee wrought, & rightly perfozmed by Art, brought also to my minde that Discorv wherof I spake befoze, concerning a *Poleland Philosophian*: the which when I saw, I stroue, and endeavored all that I coulde, with meditation and practice to bring it to passe. And first I thought upon the reasons how so excellent a worke might be finished: and what it was, that gave forme so perfectly to a Rose, or to any other Plant, according to the verie life, with all the Naturall colours thereto belonging, in a moment, occasioned through a light heate. I say, I had diuers and sundrie cogitations with my selfe how this thing might be. And amyddest these thoughts, and as I was busied in other workes, I perceiued that the forme and figure of a thing is included in his salt, without any colour: and that there are no other colours in water, then waterie, that is to say white: And further, that the mettalls in that I see should be deuoid of all colour, sauing waterie and white, by reason that the Ethereall and Mercuriall spirites Vaporous and sulphurous do vanish away, by their ascension and calcination in the Sunne shine, from the which spirits the colours doe arise, as is to be seene in Salt piter: which al be it whyte in thewe, yet put into a close Alembic, and set ouer the fire in sande to be fired, it sendeth forth his flying spirits, even through the harde bodie of the Alembic, of fire hundredeth severall colours, and cleaving to the vttermost part of the vessel like volatile meale. Seeing therefore there lye hid so many sundrie colours in Salt piter, (which is a fatte salt of the earth) there is no doubt but that the like

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Salties also are contained in all other things, which containe in them their proper colours also drawn out of the power of the earth, which shew forth themselves in theyr due season by the industrie of Art.

Thus after long deliberation had with my selfe, I fullie resolved to make tryall hereof. And first I tooke one whole simple being in this perfect vigor and strength in the spring time, having fullnesse of Juice, and impressions of vitall tinctures, which natures are included in the spirites of Salties. This simple (I say) I determined to beate in a marble morter, with his stalkes, leaves and flowers, together with the rootes, and so to reduce it into a *Chaos* or confused masse, & to put it into a vessell of glasse, closed with Hermes seale, and so to remaine to be digested, macerated, and fermented a convenient time, out of the which at the length I might extract those three principles, Salt, Sulphur, and Mercurie, & to separate them according to arte, preserving with all diligence the spirites: & out of their mercuriall and sulphurous liquors active, separating the Elementall water passive, whereby is extracted out of the drie feces artificially calcined, a Salt, brought to the puritie of Christall, which is a most white ashes, and most full of life.

Then after this, I would put to this Salt by little and little his Mercuriall liquor, which I would distill from it, that I might coniugne with the fixed salte, the volatile armoniac, which is included in that liquor, and from whome the liquor borroweth his whole force, which I perceyued to be deteyned and swallowed up by the fixed salte: so nature imbraceth nature, and like receiveth with the like, as salt with salte.

These things thus finished, that is, these saltes being united together againe, then would I adde by little and little the sulphurous essence, which I would bring into earth soliate, that is to say: the most simple essence, full of all vitall Tinctures and properties.

But wanting leysure to go forward in this course, I haue not as yet attayned the vndoubted experience of this so noble a secret: whereof I will make prooffe and assay, if God permit,

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When occasion shalbe given. For seeing it is a matter in nature, and hath bene already done, there is no doubt but that it may be done againe, by other diligent workemen. Neyther doe I thinke that there can be a more ready way of working prepared, than that which I have already spoken of, and which is known and familiar to true Philosophers, and Chymists. For this course obserued, euery thing wel wrought, hath his most effectual and active vertues, and vital qualities. But some other better learned and more exercised in Chymical philosophy then my selfe, can more readily see this thing, and looke further into the workmanship, who having better leysure, may make trial of this working, and finde out in very deede the truth and certaintie of the artifice. Wherunto if any man by his industry do attaine, let him not kepe the secrete to himselfe alone, but let him bestow the same vpon men of good parts, for the which benefite they shal stand bounde for ever.

For albeit, it is a matter more pleasant to beholde then profitable, yet it openeth and awaketh the dormant eyes of the more witty and learned sort of men, to beholde and take in hande for greater and more profitable things for mankind: who afterwards wil guide into the right way, the blinde, and such as doe erre through ignorance, and wil stoppe the mouthes of euill tongued and malicious men.

CHAP. XI.

*Concerning the visible bodies of
the Elements.*



I now reſteth that ſomewhat bee ſaide, concerning the viſible Bodies of the Elements, which of all things, as wel of Mineral, as of Vegetable, and Animal, doe alwayes appeare to be two: the one drye, the other moiſt. The drye is a Sandy earth of aſhes, deuoyde of all ſalt, by reaſon of the waſhing

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washing of Waters, and is called by the Chymists, *Terra damnata*, or Damned earth. Because it hath no other force, but that which is drying.

The massie which is called unsauorie Whelme, is pestered with all Sulphur and Mercurie, hauing no odour or taste, or other vital vertue, which can onely moysten, without any other force at all.

And as these are of no force, so doe they onely possesse passive qualities, and unprofitable. But Aier, the third Element, cannot be separated by it selfe, but doth eyther vanish into ayre, or else remaineth mixed Sulphur and Mercury, and doth more chiefly cleave vnto Mercury, which is so spiritual, that the most experte workeman cannot separate the same from it selfe alone, but doth alwayes passe away into aire, with the aire or vapour of that thing, whereof the separation is made: so which aier Mercury is straitely combyned, that it can neuer be separated from the same, without it be done by the great industry of a skilful workeman, who knoweth that Mercury or salte Armoniack volatile, is so coniointed with aier, or with the aierie parte, that it doth also breathe away with the aierie parte, and with the same is reduced into spiritual Water, which is knowen to be the mercurial water, by the sharpe, softer, and vehement, which springeth from the Mercury or salt armoniack, of nature spiritual. The which the workeman seeking to separate, coniointeth this spiritual liqour, with a Crystalline salt, naturally fixed, from the which, he separateth that aierie liqour, by Distillation, which by that separation is utterly spoyled of all force, and remaineth an unsauory aierie liqour, for because that Mercuriall spirite possessing the nature of volatil Salt, remaineth fixed, with his proper Salt, with the which he hath the most chiefe analogie and proportion. And thus the Philosophers testify, that nature is delighted with nature.

Thus we see how the Elementary aier is to be separated from that Mercuriall spirite, namely by bringing the Element of aier, into water deuoyde of taste, and by entring the Mercuriall

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riall spirit, into the salt, of his proper preheminance.

Furthermoze, hereby it appeareth, that Mercury is a certaine aery thing, or aier it selfe: and yet somewhat moze then the elementarie aier, which wanting the spirit of Mercury, is a simple aery liqour of no vertue or power, but simplie to mooue and penetrate. And so the active qualities doe belong to the beginnings, Salt, sulphur, and Mercury, and the passive to the Elements. This thing we haue made plaine before, by the example of Wine, and Water of life. These things are therefore spoken, that all men may see by the Anatomie and resolution of things, that the element of aier, cannot be separated by it selfe alone, neyther is it so to be scene of any, but of the true Philosophers, and by such as are most conuersant in this art.

Thus certaine demonstration is made of the visible bodies of things procreated, both out of the seedes and beginnings, and also out of the elements; albeit in the resolution of the bodies, thou dost not discern the visible bodies of the seedes, put a parte by themselves. But it is an easie matter to discern the severed partes of those three beginnings, and also of the Elements, in the which partes of the three beginnings, the vertues and powers of actions (wherewith the seedes are indued) are included and mixed together. Whereby it cometh to passe, that their bodies are filled together with the vitall forces and faculties of the Astrall and spirituall seedes, as the receptacle of those vertues.

But the Elementall bodies, haue only passive qualities: the which elementall bodies, a workeman cannot onely separate by themselves, but can also bring them to nothing, in such sorte that the passive and materiall Elements being separated, there shall onely remaine those three Hypostaticall, Formall, and Active beginnings, salt, sulphur, and mercury, which being broken into one body, do make a mixed body, which the Philosophers call a fifth or a fourth Essence, which is free from all corruption, abounding with quickening spirits: whereas contrariwise, the sole elements separated from those three beginnings, doe bring nothing but impurities, corruptions, and mortification.

In this Chymistry is to be extolled, that imitating nature, it
sepa

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rateth Elements, and their beginnings, by which all the partes of a compound body, are anatomized and made manifest. And yet those naturall substances, are not said to be begotten, by such separations, as if they were not before: neyther yet as being before, are they corrupted by the arte of separation, but they were in compounde, and after separation, they ceased not to be, and so subist. And as the three beginnings are coupled together, by the benefite of an oylelie liquor ioyning them in one: so the three Elements, Ayer, Water, and Earth, are combyned together, by the comming in of Water as a meane. For water by her analogic and conuenience partaketh both of the nature of aier, and of earth: whereby it commeth to passe, that one while it is easily turned into aier, another while into earth: and so it combyneth both the extreames. In things that haue likenesse, an alteration is easily made. For, by reason of likenesse and consent, aier made thicke with colde, passeth into water, and water made thinne, becommeth aier: and water also made grosse and thick, becommeth earth: even as earth also made thinne, passeth into water, and is chaunged.

Wherefoze, forsomuch as aier and earth, two extreames, are fastlie ioyned together, by a third, which is water, a meane betwene them both: Aristotle did moze than was needefull to appoint a quaternarie number of Elements, out of the quaternary number of the fower qualities, Hote, Colde, Drie, Moyst. Howbeit, it cannot be denied, but that he had great probability hereof, as is to be seene in his second booke of the generation of liuing creatures, where he goeth about by many reasons to proue, that it is most necessary for the production of things, to appoint a fourth element, namely Fyer, hote and drie.

But forsomuch as Moses in the first Chapt. of his *Genesis* (wherein he sheweth the creation of all things) maketh no mention of Fier: it is moze conuenient that we leaue it rather to the opinion of the diuine Prophet, then to the reasons of an *Ethnick* Philosopher. And therfoze we acknowledge no other Fier then Heauen, & the fiery Region which is so called of burning.

Wherefoze it ought to be called the fourth formall Heauen,

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And essential element, or rather the fourth essence, extracted out of the other elements: because it is indues with far more noble vertues, then the most simple elements. For the *Hermeticall Philosophers* deny that there is a quintessence, because there are not other elements, from whence there may be drawn a fifth essence, but three onely and no more, out of which a fourth may be extracted. So great is the power of this fourth essence, that it moveth, sharpeneth, and mightily animateth the bodies of the three principles, and of the more grosse elements, to come into a perfect mixture of one thing which never after can be divided. Whereupon the Individualls, or simples which cannot be divided, doe borrow from *Heaven*, & from no other, all those forces, faculties, and properties, which they have and shewe forth. Whereupon it cometh that the proper qualitie of that essence, is neither drye nor moiste, nor colde, nor hote. For it is a far more simple thing, that is to say, a most simple and pure essence, extracted out of the more simple and more subtil beginnings and elements, which maketh a most simple, most pure, most thinne, and most swifte body, indues with the greatest force of generating, nourishing, increasing, and perfecting, which cometh so nere unto the nature of fier, that in very deede the *Heaven* is no other thing, but a pure and ethereal fier, neither is the pure fire, any thing els but *Heaven*: which the more it overcometh the principles and elements, the more it obtaineth, the more potent, perfect, pure, and simple forces and vertues, by which it pearceth into all things, and furnisheth every thing with his formes and vertues.

*The Heaven
of Philoso-
phers.*

It appeareth therefore by *Moses*, that there is no other fiery Element, but *Heaven*, which hath the place of the fourth element, or which is rather a fourth essence extracted out of the more subtil matter and forme of the three elements, which is no other thing, but a pure ethereal, and most simple fier, most perfect, and most far different, from the three elements, as imperfite: which fier, is the authoꝝ of all formes, powers, and actions, in all the inferior things of nature, as the first cause, and carrying it selfe like the parent, toward his offspring: which fier, by his winds carryeth & conueryeth his seedes into the belly of the earth, wherby the gene-

ration

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nation or fruite is nourished, fostered, groweth, and is at the last thrust forth, out of the lappe or bosome of the elements.

This *Heaven*, albeit in it selfe, it is no complexion, that is to say, neither hote nor cold, nor moyst, nor drie: yet by his knowledge and predestination, it yieldeth to all things, heate and colde, moystnesse, and drynesse: so much as there are starres which haue their most colde and moyst spirites, as the *Saturnalls*, and *Lunaries*: others, most hote and drie, as the *Solarie*, and *Marsjalls*: others hote and moyst, as the *Iouialls*, who by their vertues and complexion (wherewith every Starre and Planet is indued) do informe, fashion, and impregnate all these inferior things, in such wise, that some individualls are of this condicion and complexion, which they haue borrowed and taken from their informing or fashioning planet or starre: other some of that which they haue obtained from other Planets and Starres. For God hath giuen to *Heaven* most simple and perfect seedes, such as are the Starres and Planets, which hauing in them all faculties, and complexions, do poluerize them forth into the lappe of the inferior Elements, and do animate and forme them. Neither doth the *Heaven* cease from his working, nor the *Astrall* seedes thereof, because their vertues are neuer exhausted: neither do they suffer alteration or diminution of faculties, wherby they may cease from procreating or forming, albeit that sometimes they do make more or lesse fruitefull then at other some. Hereupon commeth that perpetuall Circulation, by the benefite wherof the seedes of the Elements or theyr matter, are coupled with the seedes of the Starres, setting and putting their containes into the maternall lappe, that it may forme and bring forth a kindly sprout. For as *Heaven* is sayde to worke vpon the *Earth*, so also the inferior Elements, do walde and bestowe their actions and motions, but not after one manner: so that *Heaven* in acting suffereth nothing, so farre forth as it is equalled, being of a Homogeneous and most perfect nature: and therefore is incorruptible and Immutable vnto the predestinated ende of things created.

But these inferior things do suffer in their action, because they haue theyr small beginnings, mixed with their materials.

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rialls, subiect to change and destruction: whereuppon also it cometh to passe, that those things which procede from them, do in continuance of time decay and perish.

These things knowen to a true Physitian and Philosopher, hee seeketh to restore decayed health, and to preserve the same by the extraction of celestiall Essences and Formes, and the elementarie separation of the beginnings and materialls, from those thre formall and spirituall beginnings, the which he vseth alone, separated from the others, which are Heterogeniall, or of another kinde, that he may worke wonderful effects without any impediment.

And this is the vniuersal Balsamick medecine, wherein all the partes are Homogeneal, or of one kinde most pure, most simple, and most spirituall, And being in such simplicitie, and most thoroughly clenched and purged from all grosse feces, and incorrupt, it is called a Quintessence, but more truly and properly a Quarescence, and the celestiall Stone of the Philosophers.

But let no man thinke here, that when I name the Philosophers Stone, (that is to say, that vniuersal medicine) that I meane the transmutation of metalls, as if such transmutation, were the cheefe medicine of mans body: but knowe rather, that in Man, (which is a little world) there lye hidde the mynes of Imperfect metalls, from whence so many diseases do growe, which by a good faithfull and skillfull Physitian must be brought to Golde and Silver, that is to say, vnto perfect purification, by the vertue of so excellent a medicine, if we wil haue good and prosperous health.

The Physitian therefore, must diligently consider two things, that is to saye, that Nature may be disquieted, both by an inward and also by an outward enemy. But this more especially he must consider, that Nature be not tormented with the outward enemy, which then cometh to passe, when a medecine is ministred and giuen, which is crude, impure, and venomous, and therefore contrary to our nature and spirites. Then on the other side, he must haue care that the domesticall enemies which are within mans body, be dyuened out with conuenient and fitte weapons. For if a remedy be applyed which is vnfitte, then Nature is

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is assailed by two enemies, that is to say, by the externall medicine, and by the inward impuritie, which remaining long in the body, turneth into poyson, if speedy remedie be not had.

CHAP. XII.

*Moses in his Genesis sheweth the three begin-
nings Philosophicall which are in
every thing created.*



WE holde by *Moses* doctrine, that *G O D* in the beginning made of nothing a *Chaos*, or *Deepe*, or *Waters*, if wee please so to call it. From the which *Chaos*, *Deepe*, or *Waters*, animated with the *Spirite* of *God*, *God* as the great workemaister and Creato^r, separated first of all *Light* from *Darkenesse*, and this *Ethereall Heauen*, which wee beholde, as a fifth Essence, or most pure *Spirite*, or most simple spirituall body. Then hee divided *Waters*, from *Waters*; that is to say, the more subtile, *Airy*, and *Mercuriall* liquo^r, from the more *Thicke*, *Clammy*, and *Oyley*, or *Sulphurous* liquo^r. After that, he extracted and brought forth the *Sulphur*, that is to say, the more grosse *Waters*, from the drye parte, which out of the separation standeth like *salte*, and as yet standeth by it selfe apart. And yet for all this, those vniuersall partes of the whole *Chaos*, are not to be separated, but that still every one of them, do retains in themselves, those three beginnings without the which they cannot bee, nor yet fulfill their generations. This was the worke of *God*, that hee might separate the *Pure* from the *Impure*: that is to say, that he might reduce the more pure and *Ethereal* *Mercury*, the more pure and inextinguible *Sulphur*, the more pure, and more firelike *salte*, into shining and inextinguible *Starres* and *Lights*, into a *Crystalline* and *Diamantine* substance, or most simple *Body*, which is called *Heauen*, the highest, and fourth formall Element, and that from the same, the *Seemes* as it were *seeds*, might be

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polyped forth into the most grosse elements, to the generation of all things. The which are called the more grosse elements, because from them in the division of the *Chaos*, the most pure part is abstracted and converted and brought to a heauen, and to the fruites thereof.

All which elements whether it be that most simple fourth, or whether they be those, which are said to be more grosse, forso much as they consist of those three Hypostaticall beginning, they could neuer be so separated one from the other at the first, nor can now bee so separated by any *Chymist*, but that alwayes still that which remaineth is compounded of them three. The difference is this, that some are most pure, simple, and most spirituall substances of the secret parts, and other some, are more grosse and lesse simple, also a third sort, most grosse and material in the highest degree.

Therefore it must be considered, that the Heauen, albeit it bee most simple, doth consist of those three beginnings, but of the most pure and most spirituous, and altogether formall. Whereby it cometh to passe, that the vertues and powers of Heauen, being wholly spirituall, doe easily without impediment pearcing into the other Elements, powze forth the inferiour Elements the spiritual formes: from whence all mortall bodies doe obtaine the increase both of their vertues, and also of their faculties.

If we will behold the paritie of the Heauen above other Elements, and the perpetuall constancie thereof, looke then vpon those bright and shining fyers, continually glittering and light, to whom the heauen hath given the most pure and extinguable substance of Sulphur, whereof they consist. For such as the heauen is in essence, such and the like fruites hath it brought forth in substance: out of whose vitall impressions and influences, they procreat forth some likenes of themselves, in the more grosse Elements: but yet according as the matter is more grosse or more thine, more durable or more constant, or more transitorie.

And the influences of such fyers, are mercuriall spirits: but the light and shining brightnes, is Sulphur: their fixed Hea- uens, or Vitriall and Chrystalline circles, is a salt body: which
circles,

Chymicall Phyllicke.

circles, are so pure, shining and fixed, that a Diamond which partaketh of the nature of fixed salt, is not of moze puritie, continuance and perpetuallie than they are.

As touching the Elements of Ayer, the beginnings thereof are moze grosse, lesse pure, and lesse spirituall and simple, than the beginnings celestiall, and yet much moze perfect, thinnre, and penetrating, then are the waterie and terrestriall Mercuries and Sulphurs: and is such, that next to heauen it hath the preheminence of actiuitie and power, whose forces are to be scene in diuers and sundry windes which are mercuriall fruites and the spirits of the ayerie Element: whole sulphurs also are discerned to be pure and bright in burning Comets, which are no perpetuall fires or sulphurs, which cannot bee put out for degenerating from the nature of Celestiall starres and Sulphurs, as from puritie & simplicitie, into a moze grosse and impure forme.

Now as concerning Earth which is ayerie, it is so subtil and thinnre, that it is very hard to be scene, being diffused throughout the whole Region of the Ayer: which doth not sent it selfe to the eye, but in Mannas, in Dewes, and in Frostes, as in aerie salts. The verie same beginnings of ayer, may also be scene in Meteors: which in it, and out of it, are ingendered, that is to say, in lightnings, in cozeuscations, and in thunderings, & in such like. For in that fierie flame which breaketh forth is Sulphur: In the windy spirit, & moylenesse is Mercury: and in the thunderbolt or floue of the lightning, is salt fired.

The fruites also of this nature are Hanna celestiall, and hony, which Bees do gather from flowers, wherein there is no other thing but Salt, Sulphur, and Mercurie of the ayer: which by a skilfull workeman are not separated from those without great admiration: yea, the rustick *Coridon* findeth this by experience to be true, when as he can separate the matter of the Bees worke, into ware, which is a matter sulphureus, into hony, which is a Mercurial essence, & into brosse, representing the terrestriall salt. And thus that superioz globe seuered into an ethereall and ayery heauen, hath his three beginnings, yet neuertheless very different in simplicitie and puritie.

CHAP. XIII

Whence is shewed, that in this inferior Globe of the World,
namely in the Elements of Water and Earth, these
three beginnings are plainly to be scene.



Those three Beginnings, doe as yet more
plainly shew forth themselves in this in-
ferior Globe, by reason of their more grosse
matter, which is to our eyes more sensible.
For out of the Element of Water, the iuy-
ces and metallick substances do daily breake
forth in sight: the vapours of whose moy-
sture or iuyce more spirituous, do set forth Mercury: the more
dye exhalations, Sulphur: and their coagulated or congealed
matter, Salt. Of the which saltes Nature doth offer vnto vs
hyuers kindes of Allume, of Vitriole, sundry differences, Sa te-
gemine, and salt Armoniac, and many others. There are also
manie kindes of Sulphurs, of Pitch, and of Bitumen, and of
Mercuries, or Iuyces. Moreover the Sea doth witnes, that it
is not without such Mercuriall, Aery and Sulphurous spirites:
whose meteors in Castor and Pollux, and in other stars kindled,
by reason of their sundry sulphurs and exhalations, do confirme
the same: and that the sea is not without his saltes, the saltnesse
thereof doth make manifest. The Earth, also doth proue the
same, which being like vnto a sponge, doth continually draw and
sucke vnto it the salte body thereof: Whereby it cometh to passe,
that there are so many kindes of metalls and Mineralls therein.
From this Marine salte, as from the Father and first original,
all other saltes are deriued. And these beginnings are so separa-
ted in all other Elementes by themselves aparte, that no one of
them is depryued of the company of another. For in the Ma-
rine salte, albeit the nature of salte, doth excede and overmatche
the nature of the other beginnings, yet it is not destitute of a sul-
phurous and mercuriall essence, as by Chymicall experience may
be.

be made plaine. For he which is a meane Chymist knoweth how to extracte out of the same by the force of fire, a sharpe Mercuriall spirite, which being Ethereall, and therefore mosse Potente, doth dissolve into liquoz, the most firme and harde metall, as Galde, which otherwise cannot be overcome neither with the most vehement syer, nor be consumed with any long continuance of time.

Furthermore, a workeman knoweth how to extract out of the same salt congealed stoncs, very sweete, and of a Sulphurus nature, which neuerthelesse haue a mightie and admirable force, to dissolve the most hard thing that is. And yet for all this, that which remaineth is Salt. Thus you see plainly that these three beginings, Salt, Sulphur, and Mercury, are contained in the Marine Salt.

The same also is to be seene Vitriol, the which among other Salts is most corpozeat. For allwayes for the most part figures and Images of Venus and Mars, are to be seene therein and conioyned together.

Venus and Mars are Copper and Iron.

In this Vitriol, I say, doe plainly appeare, Salt, Sulphur, and Mercurie. Whole Mercurie altogether ethereall, being by art separated, and made most pure, from the elementary passive flegme, possideth a greene sharpe spirit, of so great an acting and penetrating force, that in a very short time it will dissolve metalline bodies, and most hard substances, whether they be mettals or stoncs. And this is that greene Lyon, which Rypley commen-

The greene Lyon.

The Sulphur in Vitriol, is easily discerned by a certaine red Dye, sweet, which is easily separated from the same: which is an asswager of things, and a right actative, and a great mittigator for all griefes, and paines.

But the Colcotar, or red feces which remaineth in the bottom, after the separation of the ethereall Mercury, and of the sweet Sulphur, conserved in it, a most white Salt, the extraction whereof maketh a very good and gentle vomit, fit and profitable for many diseases.

As these three are found in Vitriol, so also they are to be found

Chymicall Phylicke.

in Allom, and in other Salts, as we haue shewed before concerning common Salt.

They are also to be seene in common Sulphur, wherein beside the Sulphurus substance, and inflammable matter, there is contained a Mercuriall sharpe liquoz, so piercing, that it is able to open and vnlock the most strong and hard gates of Sol and Luna, Gold; & Siluer. and Luna.

But the Salt drawen from the other parts, remaineth in the bottome, as euery meane workman knoweth. And such is this sowerish spirit of Sulphur, that although it be drawen out of Sulphur, fit to burne, yet it is so vnfit to take fier, that it is easily let from burning.

It happeneth otherwise to common Mercurie, which is altogether ethereall and spirituall: (from whence the third beginning of all things which is most spirituall, hath borrowed the name, albeit it is not like vnto common Mercurie, or to quicksilver in forme). For out of the same, both a liquoz, and a sweete Sulphur, and also a Salt may be extracted.

Whereby it is easily iudged, that these three principles of Chymists are not the common Salt, Sulphur, and Mercurie: but some other thing of nature, more pure and simple, which nevertheless hath some consensence and agreement with common Salt, Sulphur, and Mercurie: from whence also our beginnings haue taken their name: and not without cause, for that the common are in all mixt things, and in all things most simple and spirituall. For the other being mixed with the more grosse substances of bodies, are hindered from being so volatile and spirituall. For that they consist of many vnkindly parts, with the which these common spirits are not so holden backe.

Of those three beginnings aforesaid, all metalls are compounded, albeit after diuers sorts. And this is the cause, that they suffer so much one from an other. For in yron, the Sulphur thereof which may be burnt, in that it passeth almost away in sparkes & finders by meanes of the fier, doth exceed in qualittie the other two beginnings, and doth ouerway them: Whereof it cometh, that will be on fier throughout. For the which cause it is called
by

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by the old Philosophers, by the name of the Planet *Mars*, a burning Planet.

So copper hath great store of Sulphur, but lesse burning then that of yron, and it hath also much vitriol salt, yet but little quantitie of Mercurie. But that vitriolated Salt, is that sharpe ferment of nature, whereby the generations of all naturall things are propagated and increased: whereupon the name of *Venus* is giuen to Copper: in whom there is a second quaternarie among the Planets, where are heaped vp, nourished, and coagulated spirituallly all essentiall essences: wherefore this Planet by all the auncient Philosophers is called *Venus*, the mother of generations, and begotten of the males froth.

Linne hath in it much ethereall and aierie Mercury, but of combustible Sulphur, a small quantitie, and the least portion of Salt. And hereof it commeth that Philosophers call the same *Iupiter*, because that Planet is altogether aierie and ethereall: and therefore Poets appoint him king of the aier, and the region of lightning.

Gold and silver, which of all other metalls are most noble and perfect, do also consist of the three foresaid beginnings, but yet mixed in equalitie, and so perfectly with great purity united, that it may seeme that there is one chiefe and first essence onely in them, and not three, of which they consist. For they 2 Salt, Sulphur, and Mercury, are so straitly, and by the least things so ioyned together, that it may seeme they are one substance, not three, or consisting of three.

Notwithstanding most pure Mercury, seemeth to excell and overkway in silver, by which it is made more moyst then Golde, which is the most temperate of all other.

But in Golde, the sulphur which is fixed and incombustible, of a fiery nature, bringeth to passe that it standeth invincible against all force of fier, and loseth not the least waite thereof, because like wil neuer oppresse his like, but contrariwise do cherish and preserve one the other: whereby it cometh to passe that it ioyneth in the fier, and alwaies cometh out of the same, more pure and noble then it went in. Therefore
the

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the name of the Sunne is given to gold, because in very deede it is an ethereall fier and brightnesse. For the Sunne is a most fiery shining Planet, giuing to all things, by his heat and spirits, life. But silver for the force and properties of Mercuriall humiditie which it hath with the Moone, a Planet full of radicall moisture and pregnant, is called by the name of the Moone.

Leade containeth much Salt, and great plenty of indigested and crude Mercury, but less flying Sulphur: hereupon it cometh, that lead is the examiner of all other metalls, which it disperceth into fume, as is to be seene by tryall, excepting the two perfect metalls, gold and silver, which it cannot consume.

This vertue of consuming the bodies of imperfect metalls, it hath from that qualitie of Crude and flying Mercury, with the which it doth abound: whereas otherwise by the nature of his Sulphur, it is able to doe the contrarie: that is to say, to coagulate those metallick spirits, and to reduce them into bodies, even as quicksilver being altogether flying by nature, etheriall and truly Homogeny and spirituall, doth after a sort congeale and fixe. So that hereby it appeareth, that it hath in it by nature, the spirit of heat and of cold, and therefore of metallick life and death: which maketh the sentence of *Hermes* good, when he said, that which is aboue, is all one with that which is beneath. For such as is Saturne in the superiour Elements, such also is lead in the inferiour: and so of the rest.

And out of that burning liqour, more ready to burne, then the very Aquauitie, may be seperated a Mercury, or a more ethereall spirit by a Matras with a long necke, by a gentle fier. The which so seperated, the rest of the matter of meane substance, which is Sulphurus, Oyley, and apt to burne, resideth in the bottome of the glasse, with the Pitereous and Sulphurus spirit of Salt.

Out of the blacke feces, which remaine in the bottome of the retort, being reduced according to the Philosophicall maner into a calxe, is extracted a fixed Salt, which often times dissolued and Coagulated with his proper steame, will at the last become Chyzzaline.

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To this, if there be afterward powred by little and little according to Art, his ethereal spirit, that from hence it may contract and drawe the double or triple waight of the volatile, and truly Mercurial salt, in such wise that being cast vpon a red hote plate, it doe dispearce into fume: thou shalt at the last, by the meane of sublimation, attaine to the soliat earth of the Philosophers, which will haue a greater brightnesse and perspicuitie, then can be seene in the most rich and orient pearle in the world. This earth the Philosophers call their Mercurie: the which alone hath admirable properties and faculties.

Againe, if to this be added the oylely liquoz of his proper Sulphur also exalted and kept a part by it selfe, in a iust & conuenient qualitie, and if the same be drawen forth with sundry cohobations and extillations, againe and againe, repeated and iterated, and be reassembled and distilled, vntil out of a Ternarie, there arise a vnitie: then out of the grosse, terrestrial: and material lead, shall arise and spring vp a certaine celestial and true dissoluer of nature, and a quintessence of admirable vertue and efficacie: the true, liuely, and cleare shyning fountaine wherein (as Poets ascribe, hyding vnder a baile their secrets) *Vulcan* washed *Phaebus*, and which clenseth away all impuritie, to make a most pure and perfect body, replenished with vital spirits, and full of vegetation: and doth so rid himselfe from his adamantyne fetters with the which he was bound, and hindered from the victorie against the Serpent *Pytho*, and doth in such wise shake off all impediments, that being free from all duskie cloudes of darkenesse, with the which he was couered and overwhelmed, he sendeth forth now vnto vs his most bright shining light, with the which wee are thoroughly refreshed, receyuing youthful strength, putting off all imbecillitie, and like vnto that *Ason* king of *Creta*, through the helpe of *Medea*, are thoroughly restored againe to young age. So that the same thing which afore was altogether cold without blood, and deuoided of life seeming as dead, being washed in this fountaine, it ariseth and triumpheth in gloze, in might, and furnished with all vertues, and accompanied with an exceeding army of spirits, doth communicate vnto vs freely his gloze and brightnesse,

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brightnesse, and both most mightily restore and corroborate the strength of our radicall balsome, with his onely looke and touch, thoroughly weeding and rooting out all the causes and seeds of sicknesses lurking in vs, and so consuming them, that without all trouble, it preserveth our helth, vnto the appointed end of our life.

He which hath eares to heare let him heare attentiuely, otherwise let him neuer take his worke in hand. For albeit I haue shewed the way to perfect working more plainly (as I thinke) then any other hitherto haue done, yet thou mayest erre except thou be wholly addicted and intent to thy worke.

Thus the way is prepared for true Philosophers, to attaine to that great and most excellent minerall worke, and to the preparing of that vniuersal medicine out of mineralls. And this is the demonstration, by which in all metalls and concrete bodies, those three beginnings are to be searched out, and being by art separated, are to be set before our eyes. The which to make it more plain, I thought good to vse the example of lead, which of all men is reiected as most vile, whereas notwithstanding the Philosophers haue the same in great esteeme, because they full well know, what great secrets it containeth within. And therefore they call it their *Suene* or leperous gold.

From this tree of *Saturne* springeth *Antimony*, as the first branch of the stock, which the Philosophers call their *Magnesia*, which aboue all other metallick substances, containeth those three beginnings full of open aduantage and efficacie. *Paracelsus* among all other Chymical Philosophers, hath wonderfully ransacked all the parts thereof, and examined the beginnings most diligently, whose substance he hath exalted and commended, aboue all other metallick substances, and especially the *Mercury* thereof: out of which, as out of the chiefeest subiect, and more noble matter, he wrought his chiefeest and best works. In the praise whereof, these are *Paracelsus* own words: *Antimony* is the true balme of gold, which the Philosophers call the examiner. And the Poets saie that *Fulcan* washed *Phabus* in the same lauer, and purged him from all his spots and imperfections, being deriued from most pure and perfect *Mercury* and *Sulphur*, vnder a kinde of *Vitriol*.

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Nitriol, into a metallick forme and brightnesse. Wee compareth the same also in an other place to the matter of gold, concerning whose vertues and effects he deliuereth wonders: as that it is the highest and most perfect purger of gold, and his Mercury, of men. His red Sulphur also doth plainly appeare, which hath his property, that it will take fier and burne like common Sulphur or Brimstone: the which is especially to be saine in the night, & in a darke place, without any fume, which the common Sulphur is wont to send forth. This Sulphur of Antimony is Solary, and such as is able to gild the superficial part of silver.

As touching the Salt of Antimony, it is to be seperated from the same, whose property consisteth in procuring vomit. For his strength to procure vomit lyeth hid in the salte flowers thereof: from the which flowers, if the salt betaken away & seperated by vertue of a certaine salt, as may be done, then out of the flowers thereof, is made a most excellent purgation without vomiting.

But the property of the Mercury thereof bringeth no small wonder, which in the liquation or melting of gold with other metalls, releaseth them all, and chooseth the gold to it selfe, with the which it is mingled and vnited into one body, in such wise, that it swalloweth vp gold, whereas all other metalls (except silver) do floate aloft, and wil not sinke into the same. Consider therefore, (saith Arnold,) that thing onely which cleaueth to Mercury and to the perfect bodies, and thou hast the full knowledge. And when he hath thus described the deuouring Lyon, he addeth these words: Because our stone is like to the occidental quicksilver, which carrieth gold before it, and ouercometh it: and is the very same which can kill and make aloue. And knowe further, that our coagulated quicksilver, is the father of all the minerals of that our magistery, & is both body & spirit. &c.

The same thre chiefe beginnings, doe offer themselves vnto vs in other semi mineralls, as in Arsenick, opiment, and such other like: which albeit in their whole substance they bee contrary to our nature and spirits, yet by nature they haue that spiritual promptnes, and flying swiftnesse, that by their subtiltie, they easily conuey and mingle

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and mingle themselves with our spirits, whether they be inwardly taken, or outwardly applyed, and doe worke venemous and mortall effects, and that by reason of the Arsenical Mercury poyson-ful, or arsenical Sulphur, and arsenicall Salt.

Gems also and precious stones, have in them the vertues and qualities of those three beginnings: by reason of whole fier and brightnesse, the pure Mercury in them doth shine, cleauing firmly to his fixed Salt, and also to the Sulphur of the same nature, whereby the whole substance of a contrary kind being separated, there ariseth and is made a most pure stone of continuance like vnto gold.

Of this sort is the most firme and constant Diamond, to whom that good old *Saturne* hath given the leaden colour of his more pure Mercury, together with the fixed and constant spirits of his more pure Sulphur, and hath so confirmed, consealed and compacted it in all stability, with his chrySTALLINE salt, that of all other stones it is the most solyd and hardest, by reason of the most firme vnion of the three principal beginnings and their coherence: which by no art of separation can be disioyned and sundered into the solution of his spiritual beginnings. And this is the cause, that the ancient Physicians had no vse thereof in medicine, because it could not be dissolved into his first matter.

And it is not to be thought, that those ancient Physicians refrained the vse thereof, for that they deemed it to be venemous by nature, (as some falsely imagin) which being homogenial and of a most simple nature, it is wholly celestial, and therefore most pure, and for that cause nothing venemous: but the poyson and danger commeth here hence, that being onely broken and beaten, and in no sort apt to preparation, taken so into the stomach, and remaining there by reason of his soliditie and hardnesse in-concocted by continuance of time, and by little and little, it doth fret and teare the laps of the stomach, and so the intralls being excoiated, death by a lingering consumption ensueth.

It belongeth to golde, with his Sulphur, to giue a red tincture; to Carbuncles, and Rubines, neither doth the difference of their colours come of any other cause, then this, that their
Mercuries

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Mercuries and Chyſtalline ſalts, are not deſeked and clenſed alike: the which clenſing, the more perfect or imperfect it is, the colour appeareth accordingly, either better, or worſe.

And albeit Silver be outwardly white, yet within, it hath the colour of Azure and blaue, by which ſhe giueth her tincture to Sapphires.

Copper, hauing outwardly a ſhew of rednes, hath a græne colour within, (as the *Viridgreefe* that is made thereof both ſe liſſe,) by which it giueth græneſſe vnto the *Emeraud*.

Iron, red within, as his Saffron & yeallow colour both plainly ſhew (and yet, nothing like the colour which gold hath within it) giueth colour to the *Iacint*.

Tinne, albeit it is earthie, yet being partaker of the celeftial nature, it giueth vnto Agates, diuers, and ſundry colours.

From gold, and from other mettals, as alſo from precious Stones, their colours may be taken away, by Cementation and Reuerberation, by their proper menſtrues, which things are well knownen to *Chymiſts* and fire workmen. The which colours and ſulphurs ſo extracted, are very fit for the affects of the braine. The colour of gold, ſerueth for the affects of the heart. The colour of tinne, for the lunges. The colour of Mercury, The colour of lead, for the ſplene. The colour of Iron, for the redneſſe. The colour of Copper, for the priuie parts.

The heavenly menſtruëſe, to diſpoyle mettalls of their colours and ſulphures naturall is this: namely the deaw which falleth in the moneth of May, and his ſugar Hanna: out of the which two, mixed together, digeſted, and diſtilled according to Arte, there wil come forth a general diſſoluer, moſt fit to diſpoyle Stones and mettals of their colours. Wea, of onely Sugar, or of hony by it ſelfe, may be made a diſſoluer of mettals.

Now if theſe three beginnings, Salt, Sulphur, and Mercury, are to be found in the Heauen, in the Ayer, and in the Waters, as is al ready ſhewed, who wil make any doubt, but that by a farre greater reaſon they are to be found in the earth, and to be made no leſſe apparant, ſeeing the earth of al other elements, is the moſt fruitfull and plentiful.

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The Mercurial spirits shewe themselves in the leaues and fruites; The Sulphurus, in the flowers, seedes, and kirkles: The salts, in the wood, barke and rotes: and yet so, that eache one of those three partes of the tree or plant, seuerally by themselves, albeit to one is giuen the mercurial spirit, to another that of Sulphur, and to the third that of Salt, yet euey one apart, may as yet be resolued into those three beginnings: without the which they cannot consist, how simple so euer they be. For whatsoeuer it be, that hath being, within the whole compass and course of nature, doe consist, and are prouided by these three beginnings.

And whereas some are said to be mercurial, some Sulphureus, and some Salt, it is therefore, because the Mercurials doe containe more Mercurie, the Sulphurus more Sulphur, and the Saltish more Salt in them than the others. For some whole trees are to be seene more sulphurus and roseny than other some, as the Vine and Firre-trees, which are alwayes greene in the coldest mountaines, because they abound with their Sulphureus beginning, being the principal vital instrumēt of their growing. For there are some other plants, as the Labzel, and the Trees of Oranges, Citrons and Lemons, which continue long greene, and yet are subiect to colde: because their Sulphure is not so easily disperled, as is the Sulphur of the firre trees, which are roseny, and are therefore thrice of a more fixed and constant life, furnished against the iniuries of times. Furthermore, all Spice-trees, and all fragrant and odoriferous hearts are Sulphureus. And as there are sundry sortes of trees of this kinde, so are there an infinite sort of Sulphurs, of the which to entreate here is no place.

There are other Plants which shew forth Salt: which is to be found and felt by their taste: as Celadine, Nottell, Aron, otherwise called Weake Robin, Radish, Mustardseed, Porret, or Leekes, Garlick, Ramsoms, Persicaria, or Arse-smart: which also by the vertus and plenty of their salt, doe defend themselves from the wrongs of times.

Ros Solis (so called) aboundeth with Mercurie amongst other Mercurial

Chymicall Physicke.

Mercurial plants. The which beginning notwithstanding, soz^o somuch as it is flying and spiritual, except it be retained by another more corporeat, that is to say, by a waterie or aierie liquoz, it banisheth quite out of sight. But being dismembred & thoroughly searched by the Art of *Chymistris*, in his interior Anatomy, with the separation of the beginnings, it may also be made subiect to sense. For Mercury is extracted out of every thing, first of all in his dissection or separation, into a watery vapour: and Sulphur into an oyle: thirdly, out of the remaining feces, brought into ashes, a Salt is extracted, by his proper water, which being most white, & like to cry stall, hath the taste of sharpe, sower, & byting salt, or such like relish in the mouth: wherby it is found to be true salte, which may be dissolved in water, according to the maner of true salts: differing so much from the other ashes, as life from death: soz as much as the feces that remaine thereof, are called dead earth, whereas this is replenished with vitall actions.

To conclude, in every kind of plant, & in all the partes thereof, these three beginnings are inset and cleaving, indued with sundry properties and faculties, according to the varietie of Plants. The which also a skillfull Physician useth diversly, that he may fit each one to other, according to equalitie of matching, and according to his intended purpose.

Whereby it appeareth how necessarie the knowledge of the innerall Anatomy of things, which shew easily by the impression of things, their properties & vertues, which we may approve & confirme by experience. Let vs take for example, the oyle or Sulphur of the Wore-free, alwayes greene and bitriolated, by whose unpleasant odour, the stupefactive Sulphur which is in it, representeth it selfe unto vs. That oyle, I say, of the Wore, albeit it wil easily burne, yet is a great allwager and mitigatoz of all paines, as comming nere to the nature and property of narcotick or stupefactive sulphur bitriolated, being as available against the falling sicknesse as Vitriol.

If we consider the properties of the beginnings of *Camphyre*, it wil manifestly appeare, (although it do burne in water) by his unpleasant odour, that it hath a cooling property in it, and
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narcocall oꝝ stupefactiue : whose oyle also, is a good mittigatoꝝ of paines and grieſe : when as notwithstanding it sheweth ſomth contrary effects, as at the very first burnt, it ſeemeth to haue a certaine ſerie qualitie. By reason of the propertie which it hath to allwaie paines and aches, the *Arabians* iudged the ſame to colde in the third degree. The experience thereof is eaſily to be ſene in the ache of the teeth. For if a hollow oꝝ rotten teethe, be but touched with the oyle thereof, it putteth away the paine. The ſamo oyle is a moſt preſent remedie in paines and grieſe of the reynes, cauſed by the ſtone. For thereby the ſtone is diſſolued and auoyded, if it be miniſtered with competent liquoꝝ.

Other are the properties of other Oyles : For the oyles oꝝ Sulphurs of Annis, and of Fennel, are fit to diſſearce and diſſolve away windineſſe.

The Oyles of Cloues, of Nutmegges, of Cinamon, and of other ſpices and their Sulphurs, as alſo the Oyles of Mynts, of Ambroſia, of Sage, and Betony, and of ſuch like, are conuenient to corroborat, and to warme the braine and ſtomach.

So the ole of Pepper, doth attenuat, make thinne, diſſolve and cut tartarus matters in the body, and humours that are niter Sulphurous and Cholerick. And howſoeuer many doe deeme the ſame to be hote, yet it is farre moze conuenient to be giuen in cholericke feuers, and to put away other grieſes, as tertians, and ſuch like, than any other altering oꝝ cooling ſyrups.

In like ſort hote and burning oyles, may be extracted out the ſeeds of Poppy, Cordes, Melons, Cucumbers, and ſuch like cold things, whole operations notwithstanding doe not bring heate, but rather reſt and comfortable reſreſhing.

And the mercurial ſpirits of vegetables, are oftentimes conſoynd with ſulphurous ſpirits : ſo that out of *Teribinthine*, which is almoſt wholly ſulphurous, as alſo out of Pitch and Roſen a mercuriall ſpirit, oꝝ ſharpe liquoꝝ, may be by arte extracted, hauing the force of Vinegar, being well diſtilled, and like wiſe power of diſſolving the moſt ſolid and hard bodies.

Moreover, in pitch barrels, that mercurial ſoluer liquoꝝ is to be found, being ſeperated from the Pitch, which hath the ſame

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facultie of dissolving. Also the same sower Mercurial liquoz by a gentle fier at the first, may bee attracted out of the shavings or chippes of the wood, and barke of greene trees, especially out of such as are vitriolated, as is the Juniper, the Bore, the Wake, Guaiacan Tree, and such like: which liquoz is of force to dissolve Pearles.

Out of the which Mercurial sharpe liquozs, may also be made sundry several remedies, apt, both to ferment, digest, and attenuate humours, and also to move sweate, and to prouoke urine, to breake and drive forth the stone, and very good to cure other affects, especially such as are Mercurial.

Now leauing to speake of Mercuries and Sulphurs, somewhat shal be sayd of Salts: It hath bene already declared, that generally they serue for the general purgation and euacuation of bodyes: whether they move segges, Urines, or prouoke vomit or sweates: or whether they doe cleanse, cut, open, or any other way helpe obstructions.

Yet notwithstanding, as betwene Sulphurs and Sulphurs, and betwene Mercuries and Mercuries, there is great difference: so is there great varietie of Salts, and much difference of their vertues and operations. As for example, the salt of the coddes of Beanes, amongst others is exceeding causticke and burning: yet being giuen in drie quantitie in breath, it is very diaphoretical, or dissolving, in such wise, that nothing can worke moze effectual without hurt or offence of the bowels.

The Salt of the Ash-tree, both most mightily open obstructions, most chiefly fitting the diseases of the spleene.

The Saltes of *Artemisia*, (otherwise called the mother of Tharbes, and *Mugwoort*) and of *Sanin*, are most fit to procure the menstrues of women.

The Salt of *Gammock*, otherwile called *Rest-harrow*, *Petty whynne*, or ground *furze*: the salt of *Saxifage*, *Gromel*, otherwile called *Pearle plant*, of *Radish*, are very proper remedies to breake the stone, and to cleanse the kidneys and bladder, from sand.

Also the Salts *Double leafe*, otherwile called *Gooseneft*, of
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elect Buere, and of *Cardus Benedictus*, which are diaphorickall, or dissolving.

The Salts of Mynt, and Clove-wood, are good to purge the lappets and funicles of the stomach, and to strengthen and comfort the same. So the Salt of *Guaiacine*, is by a speciall property solutive: as the mercurie thereof by his tartnesse doth dissolve: and the oyle of Sulphur thereof hath a purging force.

Out of the which three beginnings, if the first two spirituall and more simple, that is to say Mercury and Sulphur, be extracted and according to arts: and the fixed, which is salt, be also extracted and separated, and be after that brought into one bodie, (which the *Arabians* call *Elixir*) it will be joyntly together a medicine prouoking sweate, altering, concocting and purging. Which triple motion and operation cometh from one and the same essence of three united in one, giuing most assured helpe, in freed of quicke-bluer, against the venereal sicknesse, or French disease.

The salt of *Tartar*, is of the same kinde that they be, which sharply do bite the tongue, being also oily and sulphurous: yea, it is more sharpe than any other: neuertheless if it be mingled with the spirit of sharpe oile of vitriole, it can so moderate and correct his sharpenesse and biting spirit, that of them both there may be made Jelly, and thereof a swete & most pleasing delicate sirup, which auayleth much against the gnawing and heate of the stomach, and to ease all paines of the collicke.

All such Mercuries, Sulphur, and Saltes of Vegetables, doe grow and arise from the mercurial and sulphurous spirits of the earth, and from metallick substances, but they are farre better, sweeter, and of more noble condition than their parents, from whence they take their original.

There will be no ende of writing, if particularly should bee prosecuted, the difference of all beginnings, and their properties and faculties, which the sea and the earth doth procreate. What which is already declared may suffice to stirre vp the more noble wits to search out the Mysteries of nature, and to follow the study of such excellent Philosophy,

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Thus it is made manifest, that these three beginnings are in Heauen, in the *Elements*, as in Ayre, Water, and in Earth, and in bodies elementated, as wel of Minerals, as of Vegetables. And now it resteth that it be shewed, how the same be in Animals.

CHAP. XIII.

Wherein is shewed, that those three first beginnings, are to be found in all living Creatures.



First, we wil beginne with Fowles, whose first beginning is at the Egge. For in Egges there are more plaine testimonies of the nature of Birdes, than in any other thing. The white declareth the ethereal Mercurie, wherein is the seed and the ethereal spirit, the authoz of generation, hauing in the prouiding power, wherof chiefly the Bird is begotten. For this cause it is maruailous, that so many and so great dissolving and attenuating vertues and faculties, doe lye hid in the white of an Egge, as in the ethereal Mercurie.

The yolke of the Egge, (the nourishment of the Bird) is the true Sulphur. But the thinne skinne and the shell, doe not onely conteyne a certaine portion of Salt, but also their whole substance is salt: and the same the most fixed and constant of al other salts of nature, so as the same being brought vnto blacknesse, and freed from his combustible sulphur, bet calcination, it will indure and abide all force of fyre, which is a propertie belonging to the most fixed salts, and a token of their assured and most constant fixion. This salt daily prepared, is very fit to dissolve and breake the Stone, and to auoyd it.

As these three principles are in the Egge, so they passe into the bird. For Mercurie is in the blood and flesh: Sulphur in the fat and salt, is in the ligaments, sinewes, bones, & more in solid parts.

And the same beginnings, are more subtil and aierie in birds, than in fishes, and terrestrials. As for example, the Sulphur

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or oily substance of birds, is alwayes of moze thynne parts, than that of fishes or of beastes.

The same may be sayd of Fishes, which albeit they be pre-created and nourished in the cold water, yet doe they not want their hote and burning fatnesse, apt to burne. And that they haue in them Mercury and Salt, no man well aduised, will denie.

All terrestriall liuing creatures doe consist in like sort of these three beginnings: but in a moze noble degree of perfection, than in vegetable things, they doe appeare in them. For the vegetable things which the beastes doe feede vpon, being moze crude, are concocted in them, and are turned into their substance, whereby they are made moze perfect, and of greater efficacie.

In Vegetables, there were onely those Vegetatiues: which in beastes beside the vegetation which they retaine, they become also sensatiue: and therefore of moze noble and better nature.

The Sulphur appeareth in them, by their grease, tallosw, and by their vntuous, oily, marrow, and fatnesse, apt to burne. Their Salts are represented by their bones and moze solid and hard parts: euen as their Mercuries doe appeare in their blood, and in their other humors, and vapoious substances. All which those singular partes, are not therefore called Mercurie, Sulphurs, and Salts, because they consist of animal Mercurie, of animal Sulphur, and of Animal Salt, without the coniunction of the beginnings. But in Mercurials, Mercurie: in Sulphurous, Sulphur: in the Saltish, salt both rule and dominare. Out of the which three beginnings of beasts, oyles, diuers liquours, and salts, apt for mans vse, both to nourish, and also to heale and cure, may by Chymicall art be extracted.

CHAP. XV.

Concerning Man, and the liuely Anathomie of all
his parts and humours, with the vertues
and properties of his three be-
ginnings.



Now it remaineth that we seeke out and
search in man, those things, in whom they
shall be found to be so much the more sub-
till and perfect, by how much he excelleth all
other creatures in subtiltie and excellency.
For in him as in a little world are contained
these three beginnings, as diuers and mani-
fold, as in the great world, but more spirituons, and farre better.
For Philosophers call man, the compendinent or abridgement
of the greater world. And *Gregory Nazianzene* in the beginning
of his booke, concerning the making of man: saith that God there-
fore made man after all other things, that he might expresse in
man, as in a small table, all that he had made before at large.

For as the vniuersal frame of this world is diuided into these
three parts, namely intellectual, and elementarie, the meane be-
twene which is the celestial, which doth couple the other two,
not onely most diuers, but also cleaue contrary, that is to say,
that supreme intellectual wholly sozmal and spiritual, and the ele-
mentary, material and corporeal: so in man the like triple world
is to be considered, as it is distributed into three parts, notwith-
standing most straightly knit together and vnited: that is to say,
the Head, the Brest, and the Belly beneath. The which lower
belly comprehendeth those parts which are appointed for genera-
tions and nourishment, which is correspondēt to the lower e-
lementarie world. The middle part, which is the brest, where
the heart is seated, the fountaine of all motions of life, and of
heat, resembleth that celestial middle world, which is the begin-
ning of life, of heat, and of all motions: in the which the Sunne

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hath the preheminance, as the heart in the bzeft. But the highest and supreme parte which is the head, or the braine, containeth the original of understanding, of knowledge, and is the seate of reason, like unto the supreme intellectual world, which is the Angelical world. For by this part man is made partaker of the celestial nature of understanding, of the feeling and vegetating soule, and of all the celestial functions, formal and incorruptible: when as otherwise his elementary world, is altogether crosse, material, and terrestrial.

And as man, as touching his substantial forme, possesseth all the faculties of the soule, and their degrees, that is to say, the natural which is vegetative: the animal, which is sensitive and vital: and the Rational, which God inspired into man, when hee had made him: every of the which three contained under them, three other inferiours, wherof to speake in this place is needlesse: so as concerning the material body of man, there are in him three radical and basicall essences, out of the which, both the containing parts of the body, as the fleshy and more solid, and also the contained parts, that is to say, the spiritual and subtle parts, are made, compacted, nourished, and doe draw their life.

Salt in them, is the radical beginning of all the solid parts: as being also in the animal seade, it compacteth and congealeth the solid parts, so as it is accounted the foundation of the whole frame.

But the radical beginning of sweete Sulphur in the animal, which is the natural, moist, original, oylelike, sheweth it selfe, in the fat, grease, and marrow, and such other parts, as wel hidden as manifest.

The radical Mercury, wholly spiritual and ethereal, which is that inset and natural spirit of every part and member, the next instrument of the soule, both no lesse declare it selfe, in maintaining and concerning the animal life, as being the very same, which from the soule is the life powred into the body, which the Sulphurous part nourisheth and sustaineth.

These three radical essences shut up in the seed of the animal, which we have set forth in the framing of man, both according

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to forme and matter, doe procreate in his members three kindes of spirits and faculties. The first faculty is that which is called natural or vegetal, which being chiefly seated in the liver, taketh conservation and nourishment from Salt, that first radical beginning and base of the others. The vital faculty seated in the heart is cherished and sustained by a Sulphurus liquor, the which liquor is the natural moisture and fountaine of heate and of life. The animal faculty, wholly Mercurial, ethereal and spiritual, and the principal instrument of the functions of the soule, is placed in the braine: which is defended and conserved by Mercury the third radical beginning; which is wholly ethereal and spiritual.

Hereby it is plaine, that these radical spirits, or substantial and formal beginnings of things, doe so mutually embrace one the other, and which is more, the one wil beget the other.

But the terrestrial and solid Salt which is discerned to be in the bones, and in other hard parts, doth compact and knit together with his gluing force, the more soft parts with the hard: even as a windy spirit, or windy ayre shut up in every body, doth make a living body more light and nimble, then a dead carthasse. The which qualities and faculties are wholly elementary, as proceeding rather from matter then forme.

And thus briefly is shewed the three beginnings of man and their faculties and powers.

The body thus compacted and made of these three beginnings, hath neede of his daily foode and nourishment, whereby it may be preserved. Which nourishment cannot be supplied from any other, then from those things, which are of the same nature, wherof it consisteth. For we are nourished with those things wherof it consisteth. Nevertheless so; so much as the bodie is weak & tender by his first original, it is not to be fed with the more hard food, but with meat which wil easily be converted and turne to nourishment, containing these three beginnings.

Such milke which is given to Infants to suck, without art or labour, doth plainly enough shew his three beginnings. For the butter sheweth Sulphurus substance; the whey sheweth mercuriale;
and

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and the chiefe his saltish beginning. This milke being of one and the same essence, containing these three substances, is easily concocted in the stomack of the Infant, and is first turned into a white iuice, and then into blood. The which blood, possesseth that which is more formal and radical in these beginnings, separating and abiecting the rest into feces and excrement. Also the same blood being carried into the heart, by the veyne called *Vena Cava*, which is as it were the Pellican of nature, or the vessel circulatory, is yet more subtilly concocted, and obtaineth the forces as it were of quintessence, or of a Sulphurus burning Aquavita, which is the original, which is the original of natural & unnatural heat. The same Aquavita being carried from hence by the arteries into the *Balneum Maris* of the veyne, is there exalted againe, in a wonderful maner by circulations: and is there changed into a spirit truly ethereal and heavenly, from whence the animal spirit proceedeth, the chiefe instrument of the soule, for that it cometh more nere to that same spiritual nature, then doe the other two beginnings. For as from wine, those three beginnings are extracted by a skilful workeman (the which also may be done out of milke, with lesse labour) so in blood (which we rightly compare to wine) are those three beginnings, which by nature her selfe, executing the office of a true Alchymist, hath prudently and severally distributed and dispersed into all the parts of the bodie, in such measure as is fitting to every member: giving to the bones, sinewes and ligaments, more plenty of the salt substance, then of the others: to the fat, grease, and marrow, the substance Sulphurus: and to the flesh and humours which come out of blood, and to the nourishing and natural spirits, whether fixed, flowing, or wandering, a greater plenty of the Mercurial spirit.

That first age of infancie overpassed, and greater strength being increased to concoct and digest meat, then the stomack offereth it selfe to more solyd and firme sustenance, as to bread, wine, and such like, coming as wel out of the stoe of vegetables, as of animals, fed and sustained by the same vegetables, which are passed into an animal nature, that is to say sensitive, even as a mineral

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mineral substance is brought into a vegetatiue.

It is also shewed, that the vegetables and animals appointed for mans substance, doe change and come into his substance and nature with their beginnings whereof they consisted: so as they being deuoured and concocted, and turned into that white iuice called Chylus, and spread and distributed into the liuer, hart, and baine, by diuers degrees of concoctions & circulations, that at the length they are changed into spirits, natural, vitall, animal, mercurial, sulphurous, and saltish ethereal, and spirituous: by reason whereof man is preserved, and continueth in his state, vnto his predestinated time: hereof also may be gathered and understood, the original and generation of the three humours, which come both from the mixture of these beginnings, and also of the Elements. Which are no lesse different and varying one from the other, whether it be in perfection, or in imperfection, then are those three beginnings different in the degrees of perfection. The first of the profitable humours, whereof we are purposed to speake, is that Chylus or white Iuice, which is effected and perfected in the stomack, and in the baines next adioynning, especially in the mesaraic baines by the first concoction: the same Chylus consisting of those three beginnings, but as yet very impure, whereof the first beginnings of nourishment are: and the same is the first digestion and seperation of the pure from the impure, of those three formal beginnings, and of the three material elements.

The second of the profitable humours, is blood, arising out of the Chylus, (which is a good iuice) being of the first degree of the concocting heat of the liuer, and of the baines: whereof cometh a second concoction, and seperation of the pure from the impure, notwithstanding of the formal and material essence, which is far more subtil and noble then the first concoction and seperation.

The third of the humours, is that which after sundry refractions of the circulations, made by the much vital heate of the heart, doth very farre exceede in perfection of concoction: the other two, which may be called the elementary or nourishing hu-

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humour of life, and radical Sulphur: the which is dispersed by the arteries throughout the whole body, and is turned into the whole body, and is turned into the whole substance thereof, out of the most perfect concoction of all the other; which is the third, and is called the assimilation or resemblance, of the nourishment or nourished.

It is certaine that this humour, is most especially partaker of the puritie of the three beginnings, and doth resemble the rectified animal Aquavita, which is seperated from all paffive element of the animal wine, that is to say, of the blood. For the blood, (which we haue already said to be the second profitable humour, and by vs compared to pure and refined wine) is freed from the greater part of his terrestrial tartar, whose three beginnings also doe exceed the Chylus in puritie. Out of which three beginnings by a third concoction and digestion, the Sulphurus animal Aquavita, the atery and most subtil spirit, together with the Salt, depured and made thinne, with diuers circulations also, and natural concoctions, are extracted. The which being so extracted, that which resteth in the blood (as also in wine) is water without sauer or salt, and a Sulphurus tartarlike, and impure feces, which proceed from out of the material elements. In blood, such are these; cold, moist, & mercurial steame: yealow, hote, dry, and Sulphurus choleric: and melancholy or black choler, not cold, but hote, dry and saltish, which are the ecremental parts of those more pure substances. And yet the same be not altogether unprofitable, for that they retaining something out of the active qualities, both of the three beginnings, and also of the elements, doe serue for somewhat, so far forth as they are material. For choler in that it is introsulphurus, most hote and bitter, especially that which is of the gaulc overflowing in the capacity or place of the bowels, prouoketh the facultie expulsive to cast out. But the steame which is solwer & mercurial, is profitable to stirre up fermentation and appetite: Whereunto also melancholy is not distant, which is as it were the dregges of the humour of blood, hauing a certaine analogie and similitude with vinegar made out of wine.

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Wine. For it serueth for the first concoction of meates, through the vertue of a certaine internal and vitriolated fier lying hid in such a sharpe hunger, which being stirred vp and set on edge with the heate of the stomack, doth readily and quickly consume and destroy the meates, and doth with so great force consume and deuour sometime, when it doth superabound, that many times it bringeth a doglike appetite.

And those excrements which are altogether superfluous, and a burden to nature, will confirme the truth hereof: The which excrements are such as are seperated, partly from those three beginnings, and partly from the elements, namely the mercuriall vapours, the Sulphurus breathings, and the saltish exhalations, which passe through the skinnie by sweates, euen as Mercury and Sulphur doe vanish away by an insensible transpiration. If such seperation of excrements be made by little and little, without any violence, they doe prolong a happy age euen to extreme decrepity. But if on a sodaine, and with a more violent force, of some more vehement motion, or sicknesse, as of inflammation or of a burning seauer, they be thrust out, then they shorten age, and doe hasten old age, or else doe cast headlong into untimely death by soundings and faintings. Moreover, if such kinde of excrements be retained in the body, and are stayed by some impediment from their outgoing, by reason of some external cause, as the coldnesse of the weather, which doth harden and thicken the skinnie, or by reason of cooling dyet, bringing obstructions, or other infirmities of the body which are impediments, they become the seedes and rootes of sundry and infinite effects.

The same is to be said of the most vile and filthy excrements, and of the grosse dregs of the elementary matter, together unprofitable, terrestrial and filthy.

For out of watery, crude, and thinne excrements out of excrements atery, and windy: finally out of the more grosse and earthie, or most stinking excrements, how corrupt soeuer they

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be, yet there are bewrayed in either of them certaine points of their defects, which the more pure substance of the three beginnings procreated, from the which the impure at the length are separated.

If any man wil make trial of the due Anatomie of these things as (amongst others) of Urine, which in sickenneses is diligently viewed and obserued, he shall finde therein a great quantitie of Mercurial liquoz, sharpe, subtil and piercing, which wil dissolve the most solid and hard bodies: as also he shall finde great plenty of a sulphurous essence conceiuing flames: that I may say nothing of the body of Salt, which is evidently enough to be seene in that great plenty of Salt, which is extracted from the same. The which Salt hath so great sharpnesse, biting, and corodding force and vehemencie, that it is more forcible and strong than all other salts of nature.

These things are most true, and euident to be seene in the Writings of *Chrysophorus Parisiensis*, a most famous Philosopher, who hath taken great paines in setting forth the seuerall parts of Urines.

They which shall search diligently in the building and frame of mans body, for another thing than the elements & their qualities, that is to say, hote and colde, moyst, and drie: namely, for a mercurial liquoz, sulphur, and salt, indued with all kinde of vertues, faculties, and properties, the three beginnings, out of the which, the colours, tastes, and odours, and such other things of infinite varietie doe spring, shall easily vnderstand, that euery one of the beginnings by his temperature or the excurrereth out of their consort, doe procreat sickenneses of diuers sorts in the bodie: as if sulphur doe too much exceed, then it bringeth on inflammations and feuers of diuers sorts, beside other stupefactive and drouisie affects, which the stupefactive sulphur stirreth vp, out of the stupefactive and drunken spirits which it containeth within the same, and being excessive, spreadeth it selfe throughout the whole body.

The which is easily to be seen in such as drinke too much wine, and in eating of bread that hath much daniel in it: as also in the
taking

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taking of Camphyze, the iuices of Poppey, of Henbane, and of such like opiates, which bying sleepe, by their soporiferus Sulphurs, and not by their cold quality. Also they shal finde by their solwer and sharpe vapours of Mercury, that falling sicknesses, Apoplexies, Palsies, & al kindes of Catarres come from thence. The which effects; if they be accompanied with any payson, or malignant & contagious spirits, they cannot but must needs bying on, pestilential, venemous, and contagious diseases.

If they looke diligently into Salts, they shal find, that from them doe arise inward gnawings, Impostums, vlcers, dysenterie fluxes, the Hemorroides, and such like, so often as they runne out of their seates, and are seperated from the other beginnings, or doe exceed the measure of nature, from whence also doe come great annoyances to the body, as by their resolution, the burnings of vyine, Stranguries, and such like. For according to the variety of Salts, diuers kindes of vlcers, impostumes, and other diseases, as diuers kindes of Collickes, doe arise by their sharpe and solwer spirit.

Also by the coagulation and congealing of these Salts, are ingendered swellings, stones, and knots of the sinewes, and an infinit sort of obstructions, whereof many sicknesses doe arise. The which coagulated Salts or tartar, so much as they neuer want their Mercury and Sulphur, rude indigested, and impure, if they be out of measure, and doe reach to the vppermost degree of their malignitie, they wil committe according to their sundry natures and properties, diuers effects, the which notwithstanding wil seeke to come to the full sickness of the qualities and forces of euery of the beginnings, which are also wrypped and infolded the one within the other.

And herein wee depart not from the opinion of *Hypocrates*, which he hath shewed in his booke concerning the auncient medicine. For he reiecting their opinion, which tye the beginnings and causes of sicknesses to the elementarie qualities, layeth other foundations, namely, Sweet, Solwer, Bitter, and Salt, the which we reduce to those three beginnings of all things, arrogating to euery of them their singular faculties and properties. For what

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power or vertue soever is in the nature of Medicines and of sicknesses, and doth moue and put it selfe in action, the same is to bee reuoked to those three beginnings.

Yet notwithstanding I deny not, but that some kindes of sicknesses may arise from the elementary qualities, abounding in our body, which do rather come of the excrements and feculent humours, either retayned or superabounding, and doe certainly rather arise out of such Elements, than out of the beginnings. For out of the abundance of ayerie and spirituous windes simply, out of thinne waters, and terrestrial feces or dregges. we do see diuers kindes of effects dayly to come: yet notwithstanding such sicknesses haue no long continuance, being such as may bee easily cured euen by Elementary remedies, being either hote or cold, moyst or drie. As for example, ayerie windes shut vp in the bowels, and bringing forth the paines of the Collicke, are with ysters dispersed and dizen away. Surperfluous humidities and thinne water is consumed with drying medicines.

Inflamations comming of a terrestrial and simply grosse matter introsulphurus, are extinguished by a simple cooling helpe.

And to conclude, we wil say with *Fernelius*, that some sicknesses are merely secret and hidden, which the same *Fernelius* (as doth also *Paracelsus*) affirme to be supernatural: which sicknesses come from the influences of Stars; wherein also is obserued somewhat which is diuine, or at least moze singular and peculiar, than in common sicknesses. Such are the astral and aierie effects which happen to some men moze then to other, by a certain singular influences of the Starres, or constitution of the heauen, or by the concurrence of the euil Planets: who are therefore diuersly affected, by the sundry rootes, natures and properties of their *Ascendentes*, producing by their aspects and rabiations, conuenient fruites in fit times.

The secret and hidden causes of these kinde of diseases, being such as we cannot easily reach vnto, like medicines of the same nature, which are insued with a hidden vertue, are to be vsed. And as there be Celestial, spiritual, and etherial effects: so also they

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They require spiritual and etherial remedies: which may else where be taken, then from those three beginnings brought into a spirituall nature. But wee haue stood too long vpon this point.

CHAP. XVI.

Wherein is shewed, that the whole force of purging in Medicines, in the *Antimonial*, *Mercurial*, and *Arsenical* Spirits, according to euery of their seuerall natures.



Among Minerals, three kindes of spirits doe offer themselves to be viewed and considered, from their first original: namely, spirits, *Mercurial*, *Arsenical*, and *Antimonial*, which by their owne nature are truly simple, formal, fierie, and of wonderfull qualitie and efficacie, and of ready working.

Which are to be distinguished as differing among them, and also as rising from the three beginnings different. For the *Mercurials* as the most subtil, vaporous, aierie, and waterie, take their original from *Mercurie*: the *Arsenicals*, as those which are more prosperous, or breathing, more fierie, hote, and meancie volatile, doe take their original of sulphur: the *Antimonials*, of al others the most grosse copopzeat, and terrestrial, doe take their original from Salt. The *Mercurials* doe borrow their Celestial spirits, from the Sunne, from the Moone, and from *Mercurie*, and are by them impregnated & animated. The *Arsenicals* doe receiue the spirits of *Mars* & *Venus*: euen as the *Antimonials* do containe the spiritual properties & vertues of *Iupiter* and *Saturne*. By the which vertues of the Celestial, euery of the beginnings, being impregnated by the things most fitting for them & by the increased, doe obtaine greater forces in euery of their kindes, and a more corrected and temperate nature.

For the *Mercurials*, as indued with more gentle and wholesome spirits, doe get a more gentle nature, medicinable
and

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and nourishing. The Antimonial, from the intermedial, that is to say, from things partly good, and partly malignant, receiue a woyle nature, that is to say an intermedial. But the Arsenicall, as stirred vp with the worst and most pernicious spirits, bring a mortall and destroying nature, which oftentimes bringeth great detriment. These last, being so fierie, vehement, and violent, doe serue to forme and to boyle metallick and hard substances, and are as fyre to giue life vnto them being halfe dead, but are in no case fitting to the more gentle and soft bodies, such as are vegetables and Animals.

Also the spirits themselves, do put on bodies agreeing to their natures. Arsenicals, & Sulphurus, do put on the body of auripigment, & Arsenic: Antimonials, the body of Antimony and of *Magnesia*, or Loade-stone: because among other metallicks, these are most copulent and of grossest substance, of the roote of Saturne and Nitriole, and which for the same cause are the beginnings and beginnings of other mettals. By the impediment of which bodies, the force and violent activitie of the foresaid spirits, is checked and restrained. Neither doe they shewe such violent strength, when they are brought to a simplicitie and spirituous thinnesse. But among corporall spirits, the Mercurials doe exceede the Antimonials in benignitie and sweetnesse: and the Arsenicals which are the last, doe overcome the other two in violence and malice. For these are wholly fierie for the most part, as is already said, and are therefore most pernicious.

But the Mercurials, being of al other most simple and thinne, are therefore more ready to worke. Also Mercurie it selfe consisteth wholly of homogenial or kindly partes, and the same spiritual: and therefore it exceedeth others in readinesse of working. And hereupon it is made more fit than others, for an vniuersall purger and cleser, for that out of his whole substance without any separation of the partes, excellent and the best purgations, of all sortes, without any preparation at all, may be extracted.

Provided alwayes that you correct a certaine hurtfull cruditie, which it hath in it, and that you alay his too much celeritie and promptnesse,

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promptnesse in working. This you may doe his concoction and fixation.

Also the spirits, which by a certaine means are fixed and volatile have place, and doe shew forth themselves in Antipigment, and in Arsenic: out of whose whole substance, without any exquisite separation, are extracted certaine solutive spirits, so exceeding sulphurus, fierie, violent, and deadly, that deservedly they are reckoned among the most mortal poisons: whose assaults and violence. the animal nature, as more delicate and weake, cannot indure, but that by and by it decayeth: whose vehemencie, and pernicious qualitie, can by no art be corrected or made fit for any use.

But the Antimoniall spirits, as more corpulent, and grosse than others, doe fixe their seate in Antimonie, because it is the roote and original of all other mettals, which are more corpulent than other things.

And yet for al that they doe not remaine alone, but that being associated and linked to the companie of others, as to the societie of Mercuria's, and Arsenicals of the seven Mettals, they bring forth out of themselves, those several kinds. Namely, Lead, and Tinne, when as the antimonial spirits doe exceed in vertue and plenty: Iron, and Copper, when the arsenicals doe superabound and overcome: Gold, Silver, and Mercurie, when the Mercurials have the victorie over others: the which Mercurials, are more spiritual and simple than any others, and most essential: the which being brought to perfect concoction and fixation, doe procreate Siluer and Golde, and doe make them pure and cleane from all antimonial and arsenical Sulphur. For Gold and Silver are nothing else but fixed Mercurie brought to perfect concoction. And these Mettals of gold and silver, when they are wholly fixed and corporat, having put off that simplicitie and thinnes of spirits, are destitute of al power of acting or working, neither can they worke and perfoyme any thing at all, except they be brought againe to their first spiritualitie, that is to say, into their first matter.

As for the other foure mettals, they having as yet not attay-

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ned that degree of perfection, that is to say, of puritie, digestion, concoction, and fixation, albeit they seeme to the sent most hard and solid, yet haue they not gotten as yet perfect fixation, being full of much impure Sulphur, and such other like kinde of heterogenial and unkindly substances, that is to say, of arsenicall and antimonial spirits: and doe possesse a very smal portion of the Mercurial spirits, and the same as yet full of impuritie.

Whereby it cometh to passe, that some of them cannot endure the tryal of fire, but by the force thereof doe turne to ashes and glasse, and can neuer more be reduced by any Art into a metallike nature: other some, as more volatile and flying than others, do vanish away into fume or smoake.

The which is wel knowne to al, not onely Philosophers, which haue seene the nature of mettals in the searching out and exercise of these workes, but also to euery Goldsmith and Smythman, which know how to disperse and send away such mettals into smoake, with their *Capels*: which Philosophers can bring to passe by diuers other meanes and instruments.

And out of these kinde of Metals, full of flying spirites, are extracted purges of admirable operations: and the same, according to the nature of the spirits abounding or predominating in euery of them. Of the flowers or spirits of Tinne, and Lead, extracted by sublimation, are made purgations, which worke wonderfully by deuotions, by vomit, by sweates, and by Urines: which may be reckoned among the meane sort, and such as are lesse hurtful, albeit they be deriued from the metallike nature. Out of Iron and brasse, may be extracted very good purgative medicines, wel knowne to them of old time.

Now to passe from mettals to semi-minerals and to metallick iuices, infinite purgations also are extracted out of them, according to the force of their spirits. As out of Vitriol, Pitch, Salgem, Sal Armoniac, & out of many other such like things, may be extracted both meane and violent Solitiues.

And to make it plaine, that al the power and effect of working which is in Mercurie, Arsenic and Antimonie, these three metallick spirits, & also what vertue partly these foure imperfect mettals

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metals, and al kindes of Salts, Juices, and metallicke substances haue, doe altogether come especially from these kinde of spirits: it is hereby manifest, that fixed Mercurie, which by no manner of meanes wil moue or flye from our heart, and which is sociable and communicable with our spirits, hath no force to purge either by detecting through the belly, or by prouoking to vomit: but is rather fit to procure sweat and vrine.

But when it shal bee volatile and flying, by reason of his wonderful spirituality and subtiltie, it is made a great mundification of the bodie, pearcing into all the partes and members thereof.

So in like maner the glasse of Antimonie, in that it hath summing and flying spirites, not fixed, which doth both shew forth themselves at the time of the fusion or melting, as also by a certaine whyte exhalation thereof, when being moulten it is put vpon the Marble Stone, hath also a vehement force of working.

Whose fusion or melting, if it be so long and oftentimes reiterated, vntil no more whitenesse wil come from the same, then it is made utterly voyde of al working force.

It wil also lose all power of working or purging, if this glasse be made most thinne in Alcohol, and set in the heate of the Sunne, by the heat whereof, the more thinne spirits doe vanish away, and are consumed. And so then in stead of a losing medicine, it is made a most excellent Anodine, or procurer of sleepe or rest.

Therefore to shew by inuincible Arguments, that al purging facultie consisteth in those flying spirits, and is wholly to bee attributed vnto them, it is most certaine, that glasse may be made of Antimonie and of Leade, and other preparation, as well out of them, as out of metallick matters, whether it bee by subliming flowers out of them, or whether it bee by extracting of Saffron out of them, by the meanes of calcination, the which being beaten into fine powder, and in the quantitie of tenne or twelue Graines infused in water, or in wine by the space of certaine houres, and after that the

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water easily powred from the residue or powder which is in the bottome, and the same liquor so giuen, there will follow thereof a wonderful purgation, albeit nothing of the quantitie of the powder be in waight diminished, because the spirits onely (which giue no waight to the body) are left to the infusion, whereof commeth that great force of working.

The which powder may often be put into water or wine to leaue therein his purging strength and spirit: and it may so be done a hundred times, until the spirits be cleane euacuated: and yet for all this, the powder being dried, there remaineth still the full waight without diminishing. But that powder loseth his force quite and cleane of working, if the spirits be wholly exhausted.

I my selfe haue seene a King made of the glasse of Leade, which being infused, was to some a perpetuall solutiue Medicine, so often as they would purge the body.

So to others, the *Regulus* of Antimonie, made into a pill of the ordinarie and common bignesse, swallowed downe into the stomach, afterward passing through the belly by siege, take and being washed and wel cleansed, swallowed into the stomach againe: and so the same washed and swallowed in like sort a hundred times, so often as the body hath neede to be purged, it will performe the partes of a solutiue Medicine, and yet lose nothing of his weight.

Hereby it both evidently appeare, that the force of working lyeth hidden in certaine spirits, which haue the same propertie, even as in other things there is a force and power of altering or of nourishing, and of passing into our substance. Hereof a more assured proofe and tryal may be made, by the industrie of a learned and skillfull workeman, who quickly and in a moment can take away from them al force of purging, by vsing a certaine syer of nature, either taking away or firing, the exceeding sharpe and penetrating spirits of Mercurie and Antimonie, and so make remedies of them, which can restore sound and perfect health, by gentle and easie sweates, with insensible transpiration, to the consuming of the superfluous humors

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of our bodie, as also to the cleansing away of all impurities, rather then by any violent and manifest euacuation, to the troubling of the body.

And as the vegetative being of a middle nature, between the animal and the minerall, by this nature of partaking with both, is turned into sensitive, (such as we see of bread and wine, blood to be made: of blood, sperme or seede, and of seed a man to be borne:) so the minerall (by that generall consent of all things among themselves) passeth into vegetative, the vegetables sucking vnto them by the rootes of the minerals, essentiall and metallick spirits, with the which the whole earth is filled, as is to be scene by so many yron mines, and by such plenty of sondry stones, with the which it aboundeth, and which it bringeth forth, which are nothing else but of a metallick substance.

And albeit simple vegetants, with metallick substances, doe draw those mercurials, antimonial, and arsenicals of a purging nature, (whereof they are called purging medicines, because they abound with a certaine gaulke bitterness, by reason of the entering of the spirits of Saliter terrestrial and metallick by rootes into the anatomic of vegetables:) yet are they not altogether so violent, and of so dangerous a spirit, as they were in their first mine & original, as being then of nature wholly crude, and indigested. For they put off the poyson in the vegetable, by their manifold concoction and digestion, and are made more pure, in so much that they haue no other inconuenience in them, but the force and effect of purging, except peradventure, they be giuen out of measure, & in a greater quantity then is fitting. But some are more purgative then others, namely those in whom there is greater plenty of the Mercurial spirits, the which notwithstanding are nothing offensive to our nature. Nevertheless if any vegetable haue in it an arsenicall spirit, albeit not altogether so pernicious, as is that which is in Arsenic it selfe, for that it is made more gentle by concoction, yet it is not without the violence and annoyance of the arsenical poyson: such are the hearbs, Bane wort, Aconitum, and Euphorbium.

If any vegetable bee enuued with an Antimonial spirit, or

wherefoever the antimonial is toynd with another spirit, it bringeth violent bonnis and fumes: fuch are the kinds of Deliboyes and Spurges, and fuch like: neither is the vegetable without commotion and perturbation, in regard of the violent spirit which it hath in it felfe.

And hereof it cometh that fuch fimples of belement euacuation, doe moze abound in mountaines, in rocks, and in fony places, where the natiue feate of metallick fpirits is, then in the fat and fertile foyle. For the correction whereof, and to make them moze gentle, and to put off that wild nature of theirs, they are to be tranfplanted into home gardens. For thereby they be, reſw another nature and moze gentle nourishment, with the which they are tempered, whereby they beare fwaete and familiar, whereas otherwife in the mountaines, they are without, and deſtitute of that gentle nourishment, and fufficient heate of the Sunne, and of the temperature of the heauens, to concoct and to temper their crudities. For thoſe things which are auſtere and wild, are wont to be made gentle by digeſtions and concoctions: and things venemous become whole, ſo that arte imitating nature, digeſting and concocting moſt excellent remedies, are made of deadly poſſons, and fimples. But this cannot be done without the knowledge of the internal anatomy of things, and without the affured ſcience of their beginnings.

CHAP. XVII.

Concerning potable gold.



Gold being prepared by the ſpirit of the Philoſophers lead, is eaſily diſſolued into liquor, and deſerueth then to be called Potable gold, this muſt needs be moze convenient for medicine in the ſtomack of man, then leaſe gold. For how can leaſe gold benefit the ſtomack, or in any ſort be profitable for the ſicke, when the ſecret kernel is ſo faſt incloſed in the ſhell, which

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which is so indigestible, that it will not be dissolved in the body of the Dstrich. The body of any thing profiteth little or nothing without the spirit.

It cannot be denied, but that all actions come from the spirit, for a body denyd of spirits, is empty, rotten, and dead. If the spirits be they which are agents, the body is desired in vaine.

And contrariwise, when the body is an impediment to the spirit, that it cannot vster his force and strength (as appeareth by the working of nature it selfe, which without the destroying and obiecting of the body, cannot change the spirit, that is to say, the nourishment of meate into flesh) then of necessitie, the spirit must be deliuered from all his impediments, that it may shewe it selfe powerfull, and not bee hindered from his working.

This appeareth plaine by daily experience. For what good doth that thing in the body, which is neither profitable for the nourishment, nor yet for the health thereof?

May, what annoyance doth it not bring to our faculties, which lyeth in the stomack vndigested, much better then we shall provide for our body, if in time of sicknesse we take that to nourish and sustaine vs, which is well concocted and digested by art, and purged from all grosse superfluitie. For so nature is no manner of way hindred from distributing the same to all the parts, neither hath it any burden in concocting the same, albeit as yet it is requisite for nature to haue a moze subtill worke, that it may turne to the profit of the body. For how much moze auailable to helpe the sicke which are weake of nature is the spirituous substance of a medicine, if it be giuen, fryed and seperated from grosse impurity, then to be administered with such impurity, which oftentimes cloyeth and ouerlayeth the strength of the body. We is moze blinde then any moule which seeth not this. For the spirit whether it be of meat or of medicine, is giuen in such small quantitie, that it bringeth no detriment, but speedy profit in a moment.

But yet these spirits cannot be giuen, nor prepared without bodies, for the which cause we prescribe broathes & Jellies, to be the chariots of the spirits: and we cleanse the bodies, that they being made pure, the spirit may moze firmly cleane vnto them.

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And that they are not dispoyled of their first naturall humour, it hereby appeareth, because that naturall humour is the body of his spirit. But when by our art, the spirits are extracted, we must have diligent care, that none of the flye away into the aier and so be lost. For this cause we must looke that our vessels be sure, and nothing breake out, by violence of the fier: the which spirits, if we can retaine, much lesse can their bodies escape.

Spirits then are in bodies, and bodies passe into spirits, in such wise that they are corpozeat spirits, and spiritual bodies, so as we can giue both body and spirit together.

Furthermoze, that the most dry calpes, doe still retaine their humour and moisture in them, in so much that they may be turned into liquoz, daily experience sheweth. For glasse brought into ashes, and gold brought into a calx, may be reformed to the formes of glasse and gold againe, through the force of fire.

But here it may be objected (as it is by some) that gold hath no force in it to prolong life, or to corroborate the same, because it is prolonged by one's heate remaining in moisture and is also conserved by the reparation of natural moisture. But these faculties or essences (say some) are not in gold, but rather in those things which have lived, as in plants and living things, from whom that force to prolong and preserve life, is to be taken, rather then from gold. And hereupon it is inferred, that there is no life in metalls and minerals, but that they are plainly dead.

I presume no man will deny, that gold is the fruite of his element, or some thing elementated: if a thing elementated, then doth it consist of elements: therefore also of forme. For elements doe not want their beginnings, which are formall beginnings, giving being, or that which it is, to a thing. For so much as there fore gold is a body elementated, it consisteth of matter and forme, by the mixture whereof there ariseth a certaine temperature, or some thing of likenesse, which is the life of things. Therefore gold and other metalls haue life.

Furthermoze, whatsoever the eye can see and behold, that hath matter and forme. For forme is the external, arising from the internal, which offereth it selfe to the sense of the eye: if it
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haue forme and matter, then hath it also life. Death is said to be the destruction of things, which seemeth to bring the subject to nothing. But for so much as metalls are the objects of the senses, it shal be thought amisse that they are brought to destruction. They live therfore because they subsist. And the things which subsist cannot be said to be brought to nothing therfore not dead.

By these reasons it doth plainly appeare, that there is life in metalls, because they subsist, and because they consist of Matter and forme, whose mixture and conjunction is nothing, but by the bond of a certaine kind of life, which is drawen from the elements and beginnings, in the which consisteth the life of things. Furthermore, that cannot be said to be without life, which is indued with power of acting. For actions (as we haue said) proceede from spirits. In the spirits is life, or else they themselves are life. And wonderful actions doe proceed and come from gold, when it is spiritual and seperated from the waight of his body: finally, who is he that dare denie life to be in metalls which are indued with so many tastes, with so many odours, with so many colours, and with other vertues. Therfore gold is vitall. For so *Marcilius Ficinus* a most witty Philosopher, and a famous Physician, writeth of gold, saying:

„ We know that all liuing things, as well plants as animals,
„ doe live and are generated by a certaine spirit like vnto this,
„ and is alwaies moved, as if it were liuing, and doth most speedily
„ generate among the elements, because it is most spiriti-
„ all. But thou wilt say vnto me, if the elements and liuing
„ things doe generate and beget, why doe not stones and met-
„ talls beget, which are meane things, betwene the elements &
„ liuing things? I answere, because the spirit which is in them is
„ restrained and hindered by a more grosse matter, the which if
„ at any time it be rightly seperated, & being seperated, if it be
„ conserved as the seminary of one thing, it is able to beget vn-
„ to it selfe the like: if so be, there be put to it a certaine matter
„ of the same kind: the which spirit diligent Physicians, or na-
„ turalists seperating from gold, at the fier, by a certaine subli-
„ mation, they will put the same to any kind of metall, and make
„ it quick.

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There it is plaine by the authority of this learned author, that there is a vitall spirit in gold, and a vertue to produce the like to it selfe: as also it is confirmed by the testimony of Virgil in the first of his Aeneidos: where the Poet saith, that gold doth mount and arise by his vertue into a tree, whose golden boughes doe spread far and wide.

If the mineral corall tree by his life natural, doe growe and increase, why is it not as like that gold and other metals doe grow by the same life? Seeing metals doe draw their beginnings from minerals: minerals, from waters, and waters from the sea. Now if fishes, shells, pearles, and corall, receiue life from their element, which is the sea, why may it not giue vital spirits vnto gold? There are sundry sorts of life: yea, things which haue neither motion nor sense, haue life. Our daily foode, doth teach vs this, from the vertue wherof, we drawe sustenance and preserve life, albeit the flesh of beastes and fowles wherof we feede, be first deprived of life and motion. So that there is nothing utterly devoid of life (as we said before) but that which is utterly brought to nothing. For out of the very rottenesse of wood, which doth cheate and threaten the final destruction thereof, wormes of diuers sorts, are bred and ingendered. What neede many wordes, when as Philosophy teacheth vs, that out of the corruption of one thing, cometh the generation of another. And why then may not the generation of a vital metall be brought forth out of the corruption of a metallick body, and which is brought into his first matter: when as life in the body, is the last that dyeth, if it may dye? It is plaine then, that there is life in metals.

But now let vs see, whether this life which is in metals may be made fit to preserve our life, in such sort that it may not be extinguished by diseases. The which I wil briefly handle and declare. Those things which continue longest in their being, haue a more constant and permanent life, then haue those things which dye in a moment. This is in plants, the other in metals: for plants and herbes, doe wither and vanish away in a moment: but metalls will continue a thousand yeares and more. Now how can herbes promise long life, & helpe of continuance, which they themselves doe want? Contrariwise, for as much as metalls

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metalls doe so long preserve themselves by the long life, why should they not performe the same, being taken into mens bodies?

The Philosophers say, that gold, & all other metalls is most temperat, by the temperatures wherof the balsam which is in vs waxing sicke, that is to say degenerating from his temperatūre by the force of sicknesses, is restored & holpen, in such wise, that the vertue of his medicine doth recall him to his temper, and doth so increase him with strength, that he easily overcometh sickness. Gold is consecrated to the Sunne for his colour and brightnesse, and to *Jupiter* for his temperatūre, & therefore it can wonderfully temper the naturall heat with moisture, preserve the humours from corruption, and bring the Solar and Jovial beames to the spirits and members.

The best way to make potable gold, is without mixture of any other thing. The way unto potable gold, is that which is beaten into thin leaves, which for want of the other may be used in medicine cordial, to comfort the heart. The tincture of gold being extracted, doth cleanse and restore the blood. So that hereby the homogenial and kindly parts are gathered together, and the Heterogenial or unkindly are separated. For there is nothing under heaven to be found more homogenial, or similar, or more thinn substance, of more temperate nature, & less subject to corruption, or putrefaction, then the very pure substance of metalls, or quick-silver. What therefore can be more fit for our Balsam then that spirituall medicine, purged from all impurities, and brought to exquisite subtiltie. Doth not a spirituall nature receive and embrace a spirituall nature? Why is not gold impared in the fier, but doth rather joy therein, and is made more pure? Is it not because it is fier? For fier is not thrust out with fier, but they embrace one the other as bring of one kind. So in like manner, for so much as our Balsam of life is most pure, and resembleth the nature of fier, why should it not receive his like, and be strengthened thereby? For *Gaber* saith, that gold is a medicine, which maketh the heart merry, & preserveth the body in youth: the which medicine is no other thing, but a natural heat, multiplied in y^e fired substance of *Mercury*: the vertue of which heat is to gather together (as it is said also, y^e kindly, & to

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discerner and put away all things that are unkindly; conseruing the spirits and humours in a man sooner then in the nature of metalls, because a man by his proper natural heat doth sepe-
rate the unkindly superfluities, which metalls by their unnatu-
ral heat cannot sepeate.

But let the reader vnderstand, that our meaning is not to pre-
scribe this Aurum potable, for continual swade, but for medicine
onely in time of needs. For it will suffice, if it be taken once or
twice in the yeare, to prolong our dayes to Nestorian yeares,
without the ykelomr:ce of sicknesse.

The Philosphers haue not onely called this medicine Au-
rum potable, but also the water of life, the Tincture, the preli-
ous stone, the medicine which worketh wonderfully vpon three
sorts of things, namely vpon the animal, vegetable, and mine-
rall: for the which cause it is called the Animal, Vegetable, and
Mineral Stone: and the Arabian Astrologians call it the great
Elixir.

Wonderful is the vertue of this medicine: for herewith the
body of man being sick, is restozed to health, imperfect metalls
are turned into gold or siluer, and vegetables, albeit they are
dry and withered, being moistened with this liquoz, doe waxe
fresh and græne againe. This Medicine being a quintessence is
almost incorruptible and immortal, temperate, purified by the
elements themselues, and sepeated from the dregs and grosse
matter of the sower elements, which are the most chiefe cause of
corruption, as the Philosphers affirme: which therefore ma-
keth a temperate and sound body, because it is, as it were the spi-
rit of life, by whose force and helpe, nature doth digest all that is
indigested, or expulse the superfluous and offending humours: it
suppresseth their qualities, it quickeneth the spirit, it maketh the
soft hard, and the hard soft: the thick, thinne, and the thinne thick:
the leane fat, and the fat leane: it maketh the cold, hote, and the
hote cold: it moisteneth the dry, and drieth the moist: so conclude,
it confirmeth and strengtheneth the natural heate & moisture.
And as all Philosphers doe write with one consent, it is an uni-
uersal medicinable body, whereunto all the particularities of me-
dicines, are reduced and infused. For:

Chymicall Phyficke.

For this cause, it is as it were a fineth nature, or essence, a most thine soule, most purgative, much resisting for a very long time, putrefaction or corruption, freed from al mortal concretion, a celestial and simple substance of the Elements, brought to to this spiritual nature, by *Chymical sublimation*.

And yet for al this, we affirme not that this medicine is altogether incorruptible, for as much as it is made and consisteth of natural things. Nevertheless, it is brought to that subtiltie, thinnesse and simplicitie spiritual, that it seemeth to containe nothing in it that is Heterogenial, or unkindely, whereby it may be corrupted: whereby also it commeth to passe, that being given to the sicke, it preserveth them a long time in health.

And for this cause the Philosophers have had this in so great esteeme, and have wholly addicted themselves to seeke and search out the same, not to make themselves rich, by turning imperfect metals into gold and silver, when as many of them willingly embraced pouertie, but rather to heale the diseases and sicknesses of men, and to defende and preserve their lives in long health without griefe, unto the time which God hath appointed.

But leauing this great myserie, which very fewe attaine vnto, I wil in charitie and good wil deliuer here vnto thee, an easie prescription how to make certaine waters, of great vertue, which I found witten in the Latine tongue, in an auncient copy: seruing to keepe the body in health, and to deliuer it from many infirmities, which I thought good here to insert, as very pertinent to this Treatise, which concerneth (as you haue heard) the vertue of Minerals.

Take of *Aqua vite*, distilled with red Wine, *lib. 4.* Of burnt Salt, *lib. 2.* Of dead Sulphur, *lib. 2.* Of white Tartar. *z. 2.* Of the coales of flaxe which groweth in *Abella*, a Towne of *Campania* in *Italie*; *z. 3.* Of Salt Peter, *z. 4.* Beate al these into fine powder, & seare them: and being mingled together, powze on them the aforesaid *Aqua vite*, and so put the whole masse to distillation.

The practise of

The Vertues of the Distillation.

The first Distillation, hath vertue of a *Balsam* to conserue both flesh and fish, from putrifaction. It clenseth the face from all freckles and spots, clearing the skinne, and making it fairer. It cleanseth the body from Itch and Scabbes, and ozyeth by the teares, and watrinesse of the eyes.

The second distillation expelleth impostumations, and superfluities of the body, fasteneth the teeth which are loose, and taketh away the windinesse of the Liuer.

The third taketh away a stinking breath, and purgeth scough Regme out of the Stomach, and whatsoeuer is not wel digested.

The fourth expelleth blood which is congealed in the body.

The fifth healeth and taketh away from man the falling sicknesse.

The sixt distillation helpeth al paines about the throte.

The seuenth cureth the paine of the Goute.

The eight is an excellent *Balsam*, which see thou keepe well.

The ninth distillation comforteth and preserueth the Liuer, if a little gold be dissolued therein.

After euery of the former distillations, the feces must be beaten, and seared as in the beginning.

Another Water, by which a Phisitian may worke wonders.

Take the filings of Silver, of Brasie, of Iron, of Leade, of Steele, of Gold, the summe oz froth of Golde, and of Silver, and of Stora: so much of all these as the ability of the man can wel afforde: put these the first day in the brine of seven yeares of age: the second day, in white Wine, made hote: the third day, into the Juice of Fennel: the fourth day, into the white of an Egge: the fifth day, into womans milke which giueth a boy sucke: the sixth day, into red wine: the seuenth day, in seven whites of Egges. Then put all this into a cypel, and distill

Chymicall Phyficke.

distill it with a soft and gentle fyre. That which is distilled keepe in a Silver or golden vessel. There cannot bee spoken enough in the praise of this water. It cureth all sortes of Leprosie, and wonderfully cleanse the body. It maketh youth to continue long. Use it to thy comfort, and to the good of thy neighbour.

CHAP. XVIII.

Shewing by what remedies sickneses
are to be cured.



It is alleaged out of the authoritie of *Hypocrates* and *Galen*, that contraries are cured by contraries. But hee which affirmeth that contraries are cured by contraries, hee shall neuer easily finde out a remedie for sicknesse: neither was this *Hypocrates* meaning, as shall be shewed anon. It is out of question that sickneses doe arise from the disagreement of the beginnings: and so often as those beginnings doe decline from their temper, (which is then called a Distemperature) and the one being separated from the consort of the other, taking up his standing by himselfe, procureth sicknesse. For when it is not in mixture with the other, (which being ioyned together, do maintaine concoction) they then make warre upon the body, without any stoppe or let. I speake not here of simple and bare qualities, but of the very essences wherein are those powers and faculties whereof *Hypocrates* speaketh, which preserve the health of their *Balsam*, or to restore it when it is lost.

Being therefore the seedes and properties both of health and of sickneses, I ye hid in the essences, it followeth that they are to be cherished wth essences, and not with qualities. The which essences sozomuch as they are more acting spirits, they are to be repelled
with

The practise of

with spirits, not with bodies, which are not like them, or which are contrary to them.

But it is objected, that all things consist of Elements, therefore our bodies also. If then the Element of ayre do suffer and be out of course in vs, that the same be holpen with the Element of earth? Why then haue Physicians so few remedies against the pestilence? Is it because there are none at all? (I confesse when God wil punish hee taketh away the vertue from remedies and medicines.) That is not the cause, I meane the want of remedies, but because ignorant Physicians, know not the causes of the pestilence, and therefore doe not rightly provide to prevent the same. For seeing they oppose against the pestilence comming of the corruption of the Ayre, a medicine taken from earth, water or ayre, or from the earth hauing a watery original, what maruayle is it, if there follow no effect thereof, when as they doe not diuine away those things which are to be mixed together, but those things which doe easily agree and are gathered together. For how can the heauen and the earth be mingled together, to helpe the distemperature of the Heauen, betwene the which there is so great distance, as there is between diuisible and indiuisible, as *Plato* spake. Therefore celestiall things are to be mingled with celestial things, waterie with waterie and earthie with earthie, and not contrariwise, otherwise there can be no agreement.

Consider wel, that Heauen, Ayre, Water, and Earth, are in vs, but yet a certaine thing also farre more excellent, namely, a certaine supernatual body, which conserueth all other things in their temperature, whose strength retaineth all other things in their office: whereas imbecillitie and defect suffereth them to be out of course. What then is to be done in this conflict but to cherish and uphold in his vigour and strength, that supernatual bodie, that is to say, the *Balsam* of nature, that all other things subiect thereunto, and to whom it giueth life, may by the meane thereof be continued in their estate, firme and sound? But with what things shall the imbecillitie and defect thereof be restored, but with things of the same likeness?

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Doth Oyle increase by putting water therein: Doth not one enemy put another to flight, even as one friend helpeth another?

All sicknesses come hercof in our bodie, in what soever they be seated, because the *Balsam* of nature and life, doe there decay and decrease. What else then is to be done, but to helpe our weake friend?

Hypocrates sayth, that hunger is a sickness. For whatso-
ever doth put a man to paine, deserueth the name of sickness: whatsoever then allwageth hunger, is a remedie for this sickness, such is al manner of food, wherewith that sickness is cured.

Wherefore according to the opinion of *Hypocrates*, food is a remedie. But wherefore are meates and drinckes sayd to bee medicinal remedies, but because they haue natural properties, agreeing with the *Balsam* of nature, not contrarie, wherby the weakened forces and strength are corroborated and the defect thereof restored. After the same manner drinke alayeth thirst. Why and how commeth this to passe but onely hercof, because as nourishment is all one with that which is nourished, so thirst is al one with the humour wanting, or with drinke?

Whereby wee see how wrong their iudgement is, which apply contraries to contraries, to strengthen nature, that it may free it selfe from sickness. Which nature if she should seeke helpe for an enemy, she must needs fall into a greater perill, than if she were to try the combate onely with sickness. And yet for all this wee reiect not the saying of *Hypocrates*, that contraries, must haue contrarie remedies: that is to say, by the taking away of the discafull impurities, and by the repairing of the strength and natural *Balsam*, not by calefaction, or refrigeration, by humectation, or exsiccation: not by abstersion, incision, attenuation, & by such other like, so common & familiar to *Galen*,

But we are of *Hypocrates* minde, that hunger is cured by meate, thirst with drinke, repletion with euacuation, emptines with refection, labour with rest, and rest with labour. The which of some are not vnderstood, as they are expounded of *Galen*, who applyeth those contrarieties to those bare qualities whercof *Hypocrates* speaketh, seeing a medicine is nothing else, then an ap-

Lib. de flatibus.

Hip. lib. de Antiqua medicina.

The practise of

possession of those things which are desired, & an ablation of those things which doe too much abound, according to the sound opinion of *Galen* here.

But *Hypocrates* speaketh at a further matter, in that he wou'd have the disease qualified & driven away, by giving strength to nature against the enemy: which nature being the onely Physician and curer of diseases, is to be holpen with such things as are like to the diseases, that so sicknesses and the passions of sicknesses may be mitigated: even as hunger and thirst, are recreated & allayed by those remedies, which they greedily desire. But hostile things, that are enemy & contrary, are not desired, but such things as are a friend and familiar. For who wil give to his hungry son when he asketh bread, a *Scorpion*? The reliefe like and fitting liquors, and nourishments are to be given, which may procure to nature desired rest. For remedies which come out of the same fountaine, and out of the same familie, which are agreeing and fitting in likenesse are to be ministered. For the thirsting spirits of fevers, are to be recreated with syrups, with sugars, with pertisan alone, or with wine, because they are not of the same family and affinitie with them, therefore neither familiar friends nor kinsmen: but with those tart liquors, which are begotten of the same lineage, which are spiritual not corporal, as are those former, of the which, if certaine drops be offered to him which is a thirst, they wil by and by slake his thirst, and presently bring such thirsty spirits to their rest. After the same manner, watchings, paines, burning heates, and such like are cured. For when the spirits are thirsty, that is to say, when they desire any thing like to themselves which is wanting, they wil never be appeased nor at rest, untill they have obtained that which they desire, and have supplied their want. Wherefore they are rightly called, by *Hypocrates*, contraries: and by *Hermeticall Physicians*, remedies of like sort. For they are Similies, which are drawn from the same anatomy of nature, containing like properties, tinctures, and rootes. And on the other side, they are contraries, because they supply the defects, and doe satisfie the desires with friendly fullnesse, appeasing the spirits, and their sitting caparities.

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impurities, seeking to consume them, or to take them away. Therefore these phrases of speech in natures anatomy, albeit they seeme different, and repugnant one to the other, yet in good consent and agreement they are received and admitted. That is to say, that contraries haue contrary remedies, & like to their like.

But to returne to our beginning that is to say to the elements, or to those three hypostaticall & formal principles of bodies, namely Salt Sulphur, and Mercurie, which is a liquoꝝ: for so much as vpon them all grievous diseases for the most part doe depend, in so much that a common pestilence flying in the outward aire cannot invade a man, but it must make a breach and assaile one of these. Therefore thou shalt not doe moze foolishly, if to helpe him which is grieved with a mercuriall sicknesse, thou vse a remedie taken out of Sulphur, then if thou shouldest mixe oyle with water, which two wil neuer be mixed or vnited. And in like sort, thou shalt labour in vaine, if thou goe about to helpe Sulphurous sicknesse with a Mercuriall medicine: or to put away salt sicknesses with the help of others. For these wil neuer agree together: and being so unlike one to the other they wil neuer be ioyned in one to heale and cure the bodie, except they be knit in a friendly peace and vnion, by that supernatural & ethereal body, that is to say, by the *Balsam* which is common to all things. Vnder therefore which is sick of Mercurie, must be holpen with mercuriall remedies: as the *Epilepsie*, and the *Apoplexi*, are to be holpen with vntuned remedies taken from water. And he which wil helpe sulphurous sicknesse, must vse sulphurous remedies, and sicknesses proceeding of Salt, with medicines taken from Salt. So thou shalt be taught by reason and experience, that things of like sort wil agree & be cured with their like. We might yet make these things more plaine, & lay the same moze open by many reasons and examples: but why should we ease you of that labour which we haue vnder gon our selues by diligent reading, searching and experimenting the things of nature, with great expence, before we attained our desire. Accept my good wil in this, which I

I freely offer for some ease of thy paines, and for thy profit.

And if it fit not thy humour & taste (for all men haue not one relish) leaue it for those which shall better allow it.

FINIS.

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THE SECOND

part of this Treatise,
wherein is contained in some mea-
sure, the practise of the Herme-
ticall Physicke.

CHAP. I.



Salt (whereof hath bene spoken before at large) is a thing of such qualitie, and so excellent in it selfe, that all creatures by a certaine natural instinct, doe desire the same as a Balsam, by which they are preserved, conserved, & doe grow and increase. They love it, and like it so wel (I say) that they long after it, and doe drabwe it vnto them by their breath, and doe lick it with their tongue out of walles, and old rubbish. Wydes, as Doves and suchlike, doe search after it with their beakes, and wil (if they can) attaine it, though out of feculent places, which are made fat by mens excrements and vertues. What huge multitudes of fishes are bread and nourished in the Salt Sea: The which being so apparant, I wonder that men are of so perverse iudgement, that they knowe not, or at least will not acknowledge, the admirable effects, of this radical balsam of nature. And who wil not admire the vertual properties and qualities of Salt, yea even of that which is extracted out of living creatures: which qualities are to be scene in making liquide, in clen-

*All things
naturally
love Salt,*

*Salt the Bal-
sam of nature*

The Practise of

I
Salt hath life
in it & is ani-
mal.

sing, in binding, in cutting, in piercing, in preserving from all corruption, and in attracting, purging, and evacuating: Are not all these faculties and many others sufficient, to prove that Salt is a thing animal? And so much the rather, because there have bene some chiefe Philosophers, who have affirmed the Magnes or Loadstone to be animate, or impued with life, onely because it hath power to draw you to it. How many faculties far greater then these, yea and the same magnetical also, do we find in Salt, if we looke diligently and thoroughly into them. What is greater, and more admirable then the Salt of mans urine: which after convenient preparation, is made fit to dissolve gold and silver: which by this their simpathy and concordance, do sufficiently declare, and manifestly give attraction, and magnetical vertue, occasioned or caused by their coniunction and copulation. Who seeth not those admirable things, which are to be discerned, and which fall out in the preparation thereof, and in the exaltation, whether you respect so great variety of colours, or the coagulations, and dissolutions; when the spirit returneth into the body, and the body passeth againe into spirit: *Christophorus Parisiensis*, that great Philosopher, did not in vaine take the subiect here, hence, and begin the foundation of his worke. Thus I hope I have sufficiently declared, that our Salt may be saide to be animate.

2
Salt is also
vegetal.

Salt the ori-
inal matter
of pearles and
corall.

But that it may appeare also to be as vegetal, as it is animal; that is to say, that it is not deprived of the growing facultie, it may hereby be demonstrated, because it is the first moving thing in nature, which maketh to grow, and so multiply, and therefore serveth for the generation of all things: so as with the Poets and auncient Philosophers it may be said, that *Venus* the mother, and first beginner of all generation, is begotten of the Salt spume or froath of the male, the which also *Athenus* confirmeth. For this cause *Venus* was called by the Greekes *Aligene*, as affianced to the Shell sea. And also the generation of most precious pearles in the shells of fishes, and of corall springing out of the bowels of hard stones and rocks in the sea, spreading forth branches like a tree.

Hermeticall physicke.

fire, doe yet more and more confirme this sentence. These are the effects, which that fier of nature, Salt, bringeth forth, yea even in the midst of most cold water.

*Salt the fier
of nature.*

But let vs see also what it worketh in the earth. The effects which it hath in the earth are these: namely, it heateth and maketh the earth fat: it animateth, fortifieth, and giueth power vnto it: It increaseth and giueth a vegetating and growing vertue with seede into euery thing in the same. For what other thing is it which maketh the earth fatte, and bringeth to passe, that one graine multiplieth into a hundred, but a certaine stercozation, and spreading of dung and of vyne which cometh from cattle? What other thing openeth the earth and maketh it to sproute in the beginning of the spring time after that the Sonne is exalted into the signe of *Aries* (which signe is the fall of *Saturn*, and the house of *Mars*, signes altogether fiery) but the eleuations and sublimations of the spirits of the said Salt, and of the balsam of nature? This is that which giueth heate and quickeneth, which maketh to grow, and which decketh and toyeth the meadowes and the fieldes, and which produceth that most ample and vniuersal vigour and vertue.

*The effects of
Salt in the
earth.*

Who seeth not this in the very aier also, by the sublimations of the spirits of the same nature of Salt, which spirits being sublimated into aier in the said spring time, doe fall againe in forme of a dewe, vpon coe and all things that spring out of the earth? And who seeth not that these dewes arysing from the earth, and falling againe from the aier, is a cause of vegetation and growing? But that the dewe is the spirit of the foresaid Salt, and indued with Salt, they which thinke themselves great Philosophers, against their wils and not without shame, do confesse, when they see that the true Philosophers doe extract out of the dewe a Salt, which dissolueth corall and pearles, no lesse then both the Salt which is extracted out of common Salt, out of Salt-Water, out of Riser, or out of other Salts which are prepared for the same end.

*The effects
of Salt in the
aier.*

Furthermore, the same Salt, may rightly also be said to be

vegetall.

The practise of

vegetall, because it is manifestly found in all vegetables: and because these things in the which it doth most abound, have the longer life and continuance, and doe moze manifestly shew forth the vegetable effects, either in their owne proper nature, or at such times as they are to serue for ble.

3
Salts mine-
rall.

Salts of di-
uers kinds.

Stirring wa-
ters.

Nature ac-
cordeth with
nature.

Salt is fusible

Salt also is well known to be metallick or minerall. And all men knowe it the better so to be, for that such sundry and diuers kinds of Salts are found in the bowels of the earth: such are Salt, Gem, Allum, Vitriol, Salt niter, and such others more, all which are of metallick nature, or else doe participate much with the same. But a Philosopher knoweth how to ransacke this thing further, and to find out the innermost secret hereof by the helpe of diuers strong waters, which hee knoweth how to prepare: which are nothing else, but the spirits of the foresaide Salts which haue power to dissolve and to bring metallick bodies into waters, as is knowne to euery one. I say, that by this dissolution, we may behold the concordance & simpathy of these Salts, with the metallick nature. For because they are like, they will be well mingled together, conioyned and vnited, dissolving his like, and associating himselfe to his like. For strong waters doe neuer worke vpon wood, or vpon any other matter, which is not of metallick nature: As it was most truly said of a certaine great Philosopher, Nature loueth her like, and delighteth in her owne nature, And by another wittily thus spoken: Easie is the passage of things one into the other, which are one in likenesse. Sulphur, and other things, which are of an oyle-like nature, are sooner and better dissolved with oyles, as with the oyles of Terrebinth and of flaxe, or Linseed, which is most sweete, then with that great force, and most violent sharpe: As of strong waters, which are nothing else but the spirits of Salts, and by consequent doe disagree with Sulphur, which is a beginning contrary to the said spirits. Here is offered large occasion of dispute, if time and place would serue, but I omit it.

Let vs returne to our Salt: the which if I shal shew that it may be wrought and dissolved, no lesse then gold and siluer, with the force of fire, and being cold againe, may be congealed into a masse,

Hermeticall Physicke.

masse, as metallis be, then no doubt it wil evidently appeare, that Salt is of a metallick nature. And this I say is to be done, not onely in Salt which is found in mines and in caues of the earth, but also in the very Salt of the Sea. But for so much as the same is better knowne to them that haue but meane skill in metallis, then that I shal neede at this time to spend much labour about it, I cease to speake any word more thereof.

Whereby it doth appeare very evidently, that this opinion of Aristotle is false, where he saith, that cold dissolueth the things which are congealed with heate: and that those things which are coagulated by cold, are dissolved by heate. The which notwithstanding we grant to be true on the one part, for that wee knowe well, that Salt which is coagulated or congealed by the heate of the Sunne, is dissolved in cold water. But it must bee confessed also to be true, that Salt, by the vehemencie of the heat of fier, is to be dissolved, moulten and made flexible, and to be cast into a moulten lumpe, as easily as metallis be.

Moreover Salts may be extracted out of all calcined metalls which are to be dissolved, filtered, and coagulated, after the same manner as are other salts, whether they be common and not moulten, or whether they be moulten by the force of heate. For it is known to a Chymist of small practise, that out of one pound of calcined lead, tenne or twelue ounces of Salt may be extracted. All which things doe sufficiently demonstrate and proue, that the nature of Salt is metallick: and that therefore metall is nothing else but a certaine fusill Salt.

*Salts may be
extracted
out of metalls*

By that which hath bene spoken, it may easily appeare, how Salt is animal, vegetal, and mineral, and that it agreeth with that which all the Philosophers haue decreed with one consent concerning the matter and subject of the vniuersal Medicine.

And herunto tend all other signes, whereby they describe their foresaid matter, albeit most obscurely. All which things do agree with the nature of Salt: as that it is of small estimation: that it is to be found in every thing, and in our selues: the which is most plaine, for so much as there is nothing compounded in

The practise of

vniversal woꝛld, out of the which, and at all times, Salt cannot be extracted.

CHAP. II.

The three principles of all things are contained
in Salt, extracted out of the
earth.



At to shewe now more particularly those things wherof we haue spoken generally, namely, that Salt doe participate with the animal, vegetal, and mineral nature, we wil vse a common example, the which notwithstanding, being exactly and diligently waighed and considered by a true Philosopher, is a notable mystery. The which, albe- it it bee taken from out of the earth, yet it may lift vp our eyes to heauen.

I meane to speake of Peter, which men commonly cal Salt Peter. I let passe the detestable and pernicious vse thereof, inuented for the destruction of men: And yet I must confesse that it deserueth great admiration, in that it sheweth forth so great, and incredible effects, when as we being in these lower parts, it representeth thundrings and lightnings, as if they were in the aire aloft. But if we should consider what it is, and of what quality, in his owne nature and composition, what diuers faculties, and qualities, and effects there are in a thing so vile and so common, it would no doubt make vs to wonder out of measure.

Peter is made and compounded of earth his mother, which bringeth forth the same: or it is taken out of old rubbish grounds, or out of places where stables for beasts haue bene, or out of such
kind

Hermeticall Physicke.

kind of groundes which have bene replenished with salt liquor,
or with the urine of beastes, rather then out of a leane hungry
land, washed with raine, or by some such like occasion, depaured
of that radical humour. It is most plentifully extracted from the
ground where doves houses are seated, and out of Pigeons dung:
and this is the best Peter of all others: the which is worthy the
noting. Whereby it appeareth, that Peter doth participate with
the excrements and urines of living creatures.

For urines are nothing else, but a superfluous seperation
of the Salt of vegetables, by which, living creatures are nour-
ished and doe live. Whereby it evidently appeare, how the
foresaid Salt doth in kind participate with the nature animal,
and vegetable. For as touching that which pertaineth to the
mineral, it is not much pertinent to our purpose to speake there-
of, saving that wee thinke good to adde thus much, that it is ex-
tracted out of the earth, which is the reason why it is called Salt-
Peter, when as more properly it should be called the salt of the
earth. But let vs goe forward.

Nature ministereth matter to Art, whereof Salt-Peter
is compounded: Art cannot make by it selfe, no more then
nature can make Salt-Peter-pure, and seperated from all ter-
restiall and heterogeneous or unkindly substance. For that it
may produce the same effects which the other produceth, it must
be prepared by the industry of workemen. For these make
choyse of convenient earth, and out of fit places, to them well
knowne, and being filtered, or strained with hote common
water, againe and againe, through the same earth, as lyes
are usually made with ashes, it cometh to passe that a salt-
nesse or brinish taste is mingled therewith, which is proper to all
salts.

Of the which like, or water so distreined, if two thirds or there-
aboutes be vapored away by seething at the fire, and then let
coole, the salt will be thickened into an Ice, whereof the maker of
Salt-Peter finisheth his worke, purifying the same by sundry
dissolutions, and coagulations, that it may lose his fatnesse quite
and cleane.

The practise of

*A Figure
of the Tri-
nitie.*

This common worke, being triuial, and no better then me-
chanical, if it be rightly considered and weighed, is (as I haue
said already) full of admiration. For by the very same prepara-
tion, the three beginnings are extracted out of earth, which may
be seperated one from the other, and yet neuertheless the whole
three, doe consist in one and the same essence, and are onely dis-
tinguished in properties and vertues. And herein we may
plainly see as in a glasse (after a certaine manner) that in com-
prehensible misery of the three persons in one and the same hy-
postasis or substance, which make the diuine Trinitie. For thus
it hath pleased the omnipotent Creator, to manifest and shewe
himselfe a vnitine, or Triune, not onely herein, that he is found
so to be in the nature of earth, but vniuersally in all the workes
of the creation. For this our comparison of the Salt of the
earth is general, and is euerie where sound, and in all
things.

Phreesi.

*Three distinct
natures
in Salt.*

Also in this comparison of Salt, we may beholde three dis-
tinct natures, which neuertheless are and doe subsist in one
and the same essence. For the first nature is Salt com-
mon, fixed, and constant: and the other nature is Volatil
Salt, the which alone, the Sal-pæter-man seeketh af-
ter.

This volatil or flying Salt, containeth in it two kindes of
Volatil Salt: the other full of Sulphur, easily catching flame,
which men call Piter: the other Percurtal, watery, slower par-
taking of the nature of Salt Armoniac.

Wherefore in that most common essence of earth, these three
seuerall Salts are found, vnder one and the same nature of the
which three, all vegetables and animalls whatsoeuer doe par-
ticipate. And we determine to place our three hypostatical and
substantial beginnings, vpon these three Salts, as vpon the fun-
damental grounds, in that our worke, concerning the hidden
nature of things, and the misteries of Art, the which we had
thought to haue published before this time: whereof we thought
it convenient to say some thing by the way, because the ground-
worke and beginnings of Medicines depend vpon them.

Where-

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Wherefore to the end so large & immensurable doctrine, may the better and more diligently be considered of all men, especially of the wiser sort, then heretofore it hath bene, I wil set plainly before their eyes, those three distinct natures of Salt, comprehended (as already is sayd) in one *Hypostasis*, or substance.

For the maker of Salt-peter, or Peter, to make his salt the more effectual, volatile, and more apt to take fire, taketh away the fatnesse (as they terme it) from the same, and separateth the Salt thereof, which is al one with the sea salt, or common salt, which is dissolved into common water: Contrariwise, Salt-peter (as men call it) is congealed into such peeces, as we see it to be: and so there is made a visible separation of both the Salts. For the water (wherein the common Salt being defused and dissolved as we said) being evaporated or boyled away, there remaineth a portion of Salt in the bottome, which is somewhat like to our common marine Salt, and of the nature thereof, for it hath the same byrthly qualities, it is fired, it melteth not in the fire, neither is it set on fire, and therefore is wholly different from that which is congealed in the same water, which is called Salt-peter. The which thing truly deserveth to be diligently considered, not of ordinary Salt-peter-men, which are ignorant of the nature of things, but of Philosophers, if they desire to be reputed, and to be such. To whom it shal manifestly appeare, that Salt which by nature and qualitie (according to the common opinion of Philosophers) is hote and dry, a sulphurous Salt, fierie, and apt to be set on fire, such as is Salt-peter, wil be coagulated or congealed in water, wherein al other saltes are dissolved, no lesse than that salt which proceeded from the very same essence of Salt-peter, may be dissolved in water, as we have said.

Two salts appeare in the making of salt-peter.

Wherefore not without great cause, the admirable nature of Salt-peter deserveth to be considered, which comprehendeth in it two volatile partes: the one of Sulphur, the other of Mercurie. The Sulphurus part is the soule thereof, the Mercurial is his spirit.

Two flying parts of salt-peter.

The Sulphurus part cometh to that first moving of nature, which is nothing else, but an ethereal fire, which is neither

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*Sulphur of
Nature.*

hote nor drie, not consuming like the Elementarie fyre, but is a certaine Celestiall fyre, and Ayerie humour, hote and moyste, and such as wee may almost beholde in *Aqua Vita*; a fyre, I say, contempered, ful of life, which in Vegetables, wee cal the vegetating soule: in Animals, the hote and moyst radical: the natural and unnatural heate, the true Specter of life, which falling into any subiect, whether it be Animal or Vegetable, death by and by ensueth. The which cometh so to passe vppon no other cause, but vppon the defect of this vital heate, which is the repayer and conseruer of life.

*The Mercurial part
of salt-peter.*

The same vital heate, is also to be found, albeit moze obscurely in Minerals: which may moze easily be comprehended by the sympathy and conoordance, which the sayd salt-peter hath with Metals: as is to be seene in the dissolutions, whereof wee haue spoken somewhat before.

*The cause of
ferment, is
sowerneffe.*

Beside that sulphurous part, there is also found in salt-peter, a certaine Mercurial of ayerie nature, and which notwithstanding cannot take fyre, but is rather contrary thereunto. This spirit is not hote in qualitie, but rather colde, as appeareth by the tart and sharpe taste thereof: the which sharpnesse and coldnesse is wonderful, and is farre different from the Elementary coldnesse: for that it can dissolve bodies, and coagulate spirites, no lesse then it doth congeale salt-peter: the which sowerneffe is the generall cause of *Fermentation*, and coagulation of al natural things.

*Vitriol is of
the nature of
Copper.*

This same sower and tart spirit, is also found in sulphurs, of the same qualitie, not burning, nor setting on fire, and which congealeth sulphur, and maketh it firme, which otherwise would be running like Oyle. Vitriol, among al the kindes of salt, doth most of al abound with this spirit, because it is of the nature of *Venus*, or Copper: which sower spirit inconstant *Mercurie* (which notwithstanding alwayes tendeth to his perfection, that is to say, to his coagulation and fixation) sulwel can make choyse of, and attract it to him, that hee may be fixed

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fired and coagulated, when it is mixed and sublimed with the same bitriol. Euen as Bees suck hony from flowers, as Ripley *The spirit of Vuriol fix- eth Mercu-* saith.

Furthermoze, this sharpe, coler, and cold spirit, is the cause why Salt-Peter hauing his sulphur set on fire, giueth a cracke: that so salt-peter may be of the number of them, whereof *Aristotle* writeth, as that they are moued with a contrary motion: Which words of his are diligently to be considered. But what doe I meane to open the gate of passage into the orchard of the *Hesperides*, in speaking so plainly of salt-peter, giuing thereby a free access vnto the doltish and ignozant? Be not therefore deceiued, in taking my words according to the letter. Salt-Peter of the Philosophers or fusile salt (whereof at the first came the name of *Hatchymie*) is not Salt-Peter, or that common Peter: yet neuerthelesse, the composition and wonderful nature thereof, is as it were a certaine example, and *Lesbian* rule of our worke. Notwithstanding I haue spoken more plainly & manifestly vnto you of this matter, then any other which hath gone before me hath done.

Let therefore *Momus* from henceforth hold his peace, and let slanderous tongues bee hereafter silenced. Also let the ignozant open their eares and eyes, and giue good heede to that which followeth, wherein shal bee plainly shewed many admirable things, and secrets of exceeding great profite. Where-with bee you wel satisfied, and take my good will in good part, till hereafter I shal deliuer that which shal better content you.

C A H P.

The practise of

C H A P. III.

Wherein by Examples, the forces and properties
of Salt are manifested.



We haue scene out of that first remaining
Chaos (that is to say, out of that base earth,
or out of a matter confused and deformed)
an extraction, and seperation of a fairer,
bright cleere, and transparent forme: that is
to say, of that Salt, which is apt to receiue
many other formes, and which is endued
with diuers and wonderfull properties.

We haue also scene, how out of one, and the same essence, thre
distinct and seuerall things, yea, thre beginnings of Nature are
extracted: of the which all bodies are compounded, and with
skillfull *Chymist* can extract and seperate out of every naturall bo-
die, that is to say, out of Mineral, Vegetal, and Animal: to wit,
Salt, Sulphur, and Mercurie: principles verily most pure,
most simple, and truly Elementarie of Nature, all compre-
hended vnder one essence of Salt, Sulphur, and Mercurie,
which Philosophers are wont to compare with the body,
Spirit, and Soule: for the body is attributed to salt: the spirit to
Mercurie: and the soule to sulphur: euerie one to their apt and
conuenient attribute.

*Body, soule,
and spirit.*

And the spirit is as it were the mediator, and conseruer of
the soule with the body, because through the benefite thereof, it
is ioyned and coupled with the soule. And the soule, quickeneth
the spirit, and the body.

We haue also scene in the aforesaide salt, a *Hermaphroditicall*
Nature: Male and female: fixed and volatil: Agent and Paci-
ent: and which is more, hot and cold: fier and Ice, by mutual
friendship and simpatheie ioyned in one, and baited into one sub-
stance: wherein is to be scene the wonderful nature thereof.

The properties thereof are no lesse wonderful: nay, rather
much

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much more wonderful. For Salt-peter is the especial key and cheife Dozter, which openeth most hard bodics, and the most solid things, as wel Stones as Metal: and bringeth gold and Silver into liquoz, which the proper water extracted out of the whole masse, without separation of the male oz fired. And as it maketh al bodyes metallick, spiritual and volatile: so on the contrary part, it hath vertue to fire and to incorporate spirits, how flying soeuer they be.

Who now wil not wonder, oz rather bee amazed, which knoweth that Salt-peter is so apt & ready to take fire, by which it passeth into ayze and smoake, and yet in the meane time seeth that it remaineth liquid and fusible in a red hote crucible, placed in the center of burning coales: notwithstanding the which most burning heate, it conceiueth no flame, except the flame oz fyze happen to touch it. And which is more, being of nature so volatile, it is at the length fired, neither is it overcome by the fire, neither doth it yeelde bee it neuer so violent and burning, no more then doth the *Salamander* (if it be true which is reported of that beast) which befoze notwithstanding it could not abide, nor by any manner of meanes indure. Thus therefore yee see, that by fire onely his nature is transformed.

Furthermore the same Salt peter, which was of late rightly prepared and clesed, so white and Chyistalline, (at the least outwardly so appearing) being now put into a fixatorie fire, you shal see that it containeth within it al maner of colours, as greene, red, yellow, and white, with many others moe. The which if any man wil hardly beleue, because he wil bee rather incredulous than docile, I wish him to make tryal thereof, and then hee shal learne so notable a mysterie of Nature, within the space of tenne houres, with very little cost.

And least yee should take mee for some *Lycophrone*, oz *Gramarian* writer of Tragedies, I wil teach you how to worke truly and plainly.

Take of Salt peter the finest and clearest, one pound oz two; put it into a glasse Alembic with a couer, and set it in sand: so otherwise than if you should distil *Aqua Fortis*. Put fyze vnder, and

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and moderate the same by degrees according to Art: the which fyre thou shalt increase the third or fourth houre after, in such wise, til the sand appeare very hote. This fyre in the highest degree thou shalt continue by the space of five or six houres: and then thou shalt finde and plainly see, that the spirits of Salt-peter, haue penetrated the very glasse of the Alembic, and that it hath discoloured the same as wel within as without.

Furthermoze the spirits of the Salt-peter, which are come through the body of glasse, cleauing to the out side thereof like vnto flower, ye make take off with a soft feather, and easilie gather together in great quantitie. This flower is nothing else, but the spirit of Salt-peter, wherein ye shall see all sorts of colours very liuely expressed.

That which remaineth in the bottom of the Culcorbit, so white as snow, and wholly fired, is a special remedie to extinguishe all Feauers. It is giuen from halfe a drachme to a drachme, dissolved in some convenient liquor.

*A good pur-
gation of bad
humours.*

And to speake in a word, this remedie hath not his like, to cure, to cleanse, and to purge, and euacuate the corruptions of humours, and to conserue the body from all pollution of corruption. For seeing it is of the nature of Balsamic Salt, it must needs be indued with such vertues and properties. And in very deede to beale plainly and truly, I cannot if I would, sufficiently extol with prayes, the true Salt-peter, and fusile salt of the Philosophers. This Salt, *Homer* calls diuine. And *Plato* writeth, that this Salt, is a friend and familiar to diuine things. And many Philosophers haue said, that it is the soule of the vniuersal, the quickening spirit, and that which generateth all things.

It may peradventure seeme that we haue bene too tedious in the inquisition and speculation, as wel of the general, as of the particular, concerning the nature of Salt: but it is so profitable and necessarie, that it is the Base, and foundation of all medicinal faculties (as more at large shall be shewed in his place that Physicians may haue wherewith to busie themselves, and to vnderstand.

But as touching a Chymical Philosopher, let him know that

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that he ought to bestow his labour most chiefly in such Salts, and to remember that Philosophers have not without good cause ever and anon cryed; Bake it, Bake it, and bake it againe: which is al one, as if they had sayd, Calcine, calcine, or bying it to ashes.

And in very deepe if we will confesse the trueth of the master, al Chymical workings, as Distillations, Calcinations, Reverberations, Dissolutions, Filtrations, Coagulations, Decoctions, Fixations, and such other appertaining to this Science, tend to no other ende, then so to bying their bodies into dust or ashes, that they may communicate the spirits of Saltes and sulphur which have made them (placed nevertheless under one and the same essence) after a certaine imperceptible manner, with their metallick water, and true Mercurie: and that to this ende, that by the infernal vertue and force of Salt, the Mercurie may be consumed, boyled, and altered from his vile nature, into a more noble: when as of common Mercurie, it is made by the benefite of the spirit of Salt, the Mercurie of the Philosophers: which Salt it hath attracted out of the ashes, or calx vine Metallick.

Even like as it cometh to passe in the lye-wash which is made of ashes and water, the which being oftentimes washed and drawn away, the ashes leave al their life and strength, communicating all their Salt to the foresayd water: the which water, albeit, it alwayes remaineth sturle and liquid, yet it abydeeth not simple and pure water, colde, or of smal vertue: but being now made lye, it is become hote, and of a drying qualitie, clensing, and of qualitie wholly active, which is altogether the vertue and facultie of an altering medicine.

But it is to be considered, of what matter this quicke and metallick ashes are to be made. Also of what manner of water the lye is to be prepared, that thou mayest exalt the Salt or Sulphur of the Philosophers, that is to say, the Balsamick medicine, which is full of active qualities like unto thunder, being reduced into a true living calx.

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And whereas at the first, it was a certaine dead body boyde of life, it shal then be made a living body indued with spirit, and medicinal vertue.

CHAP. IIII.

Gold animated, is the chiefe subiect of the
metallic Medicine of the
Philosophers.



*Gold tryum-
pheth in
earth, in aier
and in fire.*

*The incor-
ruptibilitie of
gold, maketh
it the best
Medicine to
helpe a cor-
ruptible bo-
dy.*

If so great power and force is the Philosophical Sulphur of Nature, that it multiplieth and increaseth gold in strength and vertue, being already indued with great perfection, not so much for the equal concurrence of Sulphur and Quick-silver, as in regard of the perfect combination, adequation, equabilitie of Elements, and of the principles which make gold. And the sayd principles or beginnings (to wit, Salt, Sulphur, and Mercurie,) doe so order themselves, that the one doth not exceed the other: but being as it were equally ballanced and proportionated, they make gold to be incorruptible: in such wise, that neither the earth (being buried therein) can canker, fret and corrupt it, nor the Ayre alter it, nor yet the fire maister it, nor diminish the least part of it. And the reason hereof is, for that (as the Philosopher saith) *No equal hath any command or maisterie over his equal.* For because also, in every body equalled and duly proportioned, no action or passion can be found; Also this is onely that equalitie, which Pythagoras called the Mother, the Purge, and the defender of the concord of all things. This is the cause that in gold and in every perfect body, wherein this equalitie is, there is a certaine incontrollable and incorruptible composition. The which when the ancient Philosophers observed, they sought for that great and incomparable Medicine in gold.

And

Hermeticall physicke.

And because they understood, that gold was of so small compacted and firme composition, that it could not worke, and send his effects into our body, so long as it remained in that solidity, they sought & intended to dissolve and breake his hard bonds, and by the benefit of vegetable Sulphur, and by the artificiose working of the Balsam of life, to bring it to a perfect adequation, that the vegetable spirits of gold, (which now lay hidden as if were idle, might make it of common gold, (which before it was) gold philosophical and medicinable, which having gotten a more perfect vegetation and seminal vertue, may be dissolved into any liquor, and may communicate vnto the same that flowing and balsamic perfection, or the Balsam of life, and of our nature.

And because we are now speaking of the animation of gold, *The wonderful effects of potable gold* be it known for a surety, that the auncient Fathers and Philosophers sweat and laboured much to find out the mystery hereof, that they might compound a certaine Balsamic Medicine, to vegetate and corroborate, and by the noble adequation, and the integrity of nature thereof, to conserve the radical Balsam, and that Pectar of our life, in good and laudable temperament. But indeed it is not to be wondered at, that gold being delivered from his manacles and fetters, and being made so spiritual and animate, and increased in vertue and strength, doth corroborate nature, and renewe the Balsam of our nature, and doth conserve vnto the last period of life, being taken in a very small dose, as in the quantity of one or two graines.

And so much lesse it is to be marvelled at, that so much as by that great adequation of temperature, it doth conveniently agree and communicate with our radical Balsam, it doth checke the rule of phleame, the burning of choller, and the aduotion of melancholy, and by his incorruptible vertue, doth preserve our nature, but also to overcome all the diseases which belong to our body. And so much the rather, in regard that the same Balsam of nature, that natural spirit, is the principal cause in vs, of all actions, operations, and of motions, not depending vpon temperature or mixture, but concerning the same, as Galen himselfe is compelled to confesse, speaking of that our natural heat. We must

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understand (saith he) that *Hypocrates* calleth that, inſet heate, which we call the native ſpirit in every living thing. Neither hath any other thing ſozmed any living creature from the beginning, or increaſed it, or nourished it unto the appointed time of death, but onely this inſet or natural heate, which is the cauſe of all natural woꝝkes.

Therefore they can be excuſed by no maner of meanes, which contumeliouſly, & without any reaſon, doe diſpile, diſcōmend, and caluminat theſe kind of remedies, which doe principally tend to the reſtoꝝing & coꝝroboꝝating of our radical *Balsam*, which alone (holpen with the ſaid medicine) is able to ſeperate thoſe things which are unkindly & grieuous to nature, & mōerely heterogenial, by expulſions conuenient, & ordinary euacuations: & to retaine the homogenial & kindly parts, with the which it doth moſt eſpecially agree to their further conſeruation. Whereas, if for the coꝝroboꝝating of mans ſtrength, there could bee any uſe made of leaſe gold (the which is nothing elſe but a certaine dead matter, in no ſort fit to participate with our nature, & much leſſe able to be digeſted by our natural heat) which is moſt cōmonly in uſe in all reſtoꝝing medicins, as in *Confectione alķermes*, *electuario de gemmis*, *aurea Alexandrina*, *Diamargariton Aricenna*, and in ſuch other like: why I pray you is the uſe of gold animate diſalloweꝝ, pꝛeſcribed in that maner and ſozme already ſheweꝝ? But in good ſooth, they doe in vaine & too vnaduileſedly diſcōmend, & contemptuouſly ſpeake againſt metallick remedies, as if they were no better then poꝝſons: when as the woꝝld knoweth, that men which are irrecoverably diſeaſed, when no other cōmon medicines wil helpe, are then ſent to *Bathes*, to the *Spaw*, and to ſuch other waters which are medicinable, in regard they ſpring from *Piter*, *Allum*, *Nitriol*, *Sulphur*, *Pitch*, *Antimonie*, *Lead*, & ſuch like: all which doe participate of a ſubſtance & ſpirit metallick, which we have found by experience, to purifie & to euacuate our bodies by all manner of euacuation, not without great pꝛofit, as we will declare moꝝe at large, when we come to ſpeake moꝝe particularly of the ſame in our booke concerning the hidden nature of things, and of the miſteries of Art: In the which woꝝke we wil
ſhew

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Shewe plainly and openly, the vertual qualities of those metallick spirits. And it shal be there proued by reason, and also by experience, that those metallick spirits, haue the same effects that the foresaid medicinable waters of *Bath*, and the *Spawe*, and other such like haue, which are natural and naturally hote: and therefore withal we wil shew plainly, that such waters artificial, by industry may be made at any time, and in any place, and with no lesse commodity and profit.

Bathes and waters artificial.

There are a sort of men, which in some measure are to be excused, which being old, and thinke that they know all things, are ashamed to begin now to learne againe: but they which oppole themselves obstinately, and through enuy and malice, doe carpe and cauil. are more out of course, against whom we haue nothing to say in our defence but this, that they bewray their grosse ignorance and malice.

But the order and maner of preparing the Medicine, whereof we treat here, was in old time called mineral, in regard that the Philosophical Sulphur or Salt, which serueth for animation or vegetation, is extracted out of the first vegetatiue spring of mineral nature.

Many Philosophers haue taken Saturn or Lead for the mineral subject. Other some haue taken the Saturnal Magneſia or Loadstone, which is the first metallick roote, and of the thicke and kind of vitriol. *Isaac Holland*, *Ripley*, and many other Philosophers, haue written their woorkes concerning this matter, the which, sozomuch as they are extant, euery one that list may read them. For we haue no other purpose in this place, but to teach and demonstrate in plaine maner, what that Balsam radical is, and that vniuersal medicine, so much spoken of by auncient philosophers, for the conseruation of health, and for the curing of diseases in mans body.

Others (among whom also is *Raymund Lully*) sought their fire of nature in a vegetable, to animate gold. For this was that which al men especially laboured for, to put life into gold.

And

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And this is the reason why they all say, that there is onely one way, and one matter, or Balsamick Sulphur and of nature, which yeldeth active and internal fire, to the same work.

And among all vegetables, the chiefest is wine. For of all other it partaketh very much of the vitriolated nature: which may be gathered, not so much by that Greene colloz of the vnripe clusters of grapes and their sharpe tast: as by the saphirie and red. dy colour of those that are ripe, which appeareth both within and also without, and by the sharpe tast: all which things doe plainly declare both the external and internal qualities of Vitriol.

It is also wel knowne that there are certaine such waters in Auvergne in France, which haue the taste of wine with a certaine pricking facultie or relish.

The Chymical ministries

Wineger also, whereto wines is easily brought, when his sulphurous life is gone, (that is to say, when his spirit is seperated) both represent the tart qualitie of Vitriol, as both also other im. pfections of wine sufficiently known to true Philosophers. The which also may be gathered by the concozdance and agreement which wine hath with the metallick nature, seeing that as well out of wine as out of Vitriol, the Penstreu of Chymical Art may be prepared, which is able to dissolue metals into liquoz.

These are (I say) the reasons why Raymund Lully, and other famous Philosophers, placed their workings in wine, for the extracting of their Balsamick Sulphur, that thereby they might make true potable gold, and the infallible Balsamick medicine.

Balsam is in every thing.

But now we wil goe forward to open in few wordes Lullies method; which he so greatly hid in his booke of Quintessence, and in other places, which if it be rightly vnderstood, it wil easily direct and instruct euery true Philosopher, to extract out of all things (and therefore to compound) that Balsamick medicine. For the scope is euery where all one, there is but one ende, and there is but one onely way, to the composition of that Balsam, or Philosophical Sulphur, which existeth in all things, mineral, vegetable, and animal: howbeit in some moze, in other some lesse.

Hermeticall Physicke.

CHAP. V.

By what Art the Sulphur and Mercury of the Philosophers may be prepared out of a vegetable, to make true potable gold.



Heretofore to the end all things may be duly performed, which are required to such working, choyse must be made of the best red wine that can be gotten, being made of that vine whose wood is all so red, and of this wine must bee taken one hogs-head at the least, out of the which thou shalt extract an

The spirit of wine.

Aqua vite, according to the wonted maner, the which thou shalt rectifie to the highest perfection. This spirit of wine thou shalt set by in a most cold place, in a vessel very close stoppt, least that it breathe out, by reason of the exceeding subtilty thereof. The remainder of the wine thou shalt distill againe, and there will come out of the same a middle *Aqua Vite*, if the wine bee of the best sort. The which so distilled, keepe apart, or by it selfe. This thou shalt doe againe with the rest of the wine, seperating as afoze the *Aqua Vite* from his steame, euery one seuerally restrained by it selfe. At the last thou shalt gather the forces which remaine in the bottom, out of the which thou shalt drawe the last humors, by a *Balneum vaporarium*, or by most *Balneum*, or by ashes, until it waxe thick and pythie. These pitchy remainders being put into diuers alembicks (if they be much) put so much thereto of the reserved steame, as may stand aboue it foure or five fingers thicke: Put altogether vpon a hote Balme, or vpon hote ashes: so within fewe dayes, the steame which afoze was white, receiving tincture againe, will become very red,

hauing

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having attracted unto it a combustible Sulphur, out of the impure feces or lees of the wine.

Separate this tinted steame by inclination, and keepe it by it selfe if you will, for such uses as hereafter shall bee shewed.

After that againe powze a newe quantitie of steame vppon the same feces, in several allembickes, if there be great plenty of them, as is shewed afoze: that which is tinted with red, separate againe as afoze, and powze it to that which is already tinted and separated.

Thou shalt continue this so often, untill the steame will drawe no more rudenesse with it, and that the feces are now become somewhat white, or Chyristalline. The which that thou maiest the more easily knowe, powze vpon it an other steame, and with thy finger or a cleane sticke stirre them together, that thereby thou mayest see whether any more tincture remaineth. For all must bee cleane extracted, that the least steame being powzed vpon it, will tint or colour no more. By which prooe thou shalt certainly know, that the residue is very well depured, which in another place wee will call the Chyristal of tartar: because out of all common lees, and by a more easie method, the like chyristalls are extracted.

*The Chyristal
of Tartar.*

This is a most pleasant and swete remedy, and if any in the world bee acceptable it is this. It doth very readily cleanse the stomack, the liver and the spleene from their impurities, prouoking vyne, and moving one or two sieges extraordinarily. But let vs returne to our worke.

*The good effects of the
spirit of wine.*

The feces aforesaide being now rightly and conveniently prepared and depured as is saide, must bee put into diuers smal cucurbits with long neckes, and into euery one of them, put of the rectified spirit of wine, so much, as that it may stand ouer it thre fingers thicke: presently set vppon euery one of them a smal cappe or couer, with his receiuer, strongly and well luted, Hermetically closed.

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led rounde about, that nothing breathe through: then set them vpon the hote ashes that they may boyle, and distill till: powring in againe the same which shall distill forth, and so let them boyle againe. After that suffer all to coole.

Then as warily as thou canst by inclination, seperate the spirit, that nothing thick or troubled passe forth therewith. And then againe, powze into euery cucurbittell another spirit of wine, and doe as thou diddest afoze. This thou shalt doe so often, and continue it, vntill the feces which by their owne proper nature are calcined, beginne to waie blacke and to smoake, if they be put vpon a red hote plate. For this is a signe, that the first Philosophicall calcination is finished, and that the spirit, by the same worke, is now become animate by reason of the taste Balsam, and ferment of nature, contained in the foresaid feces, reduced into Chyltal, as is said.

These animated spirits ioyned together, and very well reserved, that they breathe not, nor issue forth, thou shalt put the foresaide feces into vessels which are called Matrass, like vnto round globes, hauing straits neckes, by which the matter is powzed in.

These vessels being *Hermetically* closed, and stoppt, that nothing may vapour forth, let them bee covered in sand, in the Furnace of *Athanor*, which will yeelde flame, round about the compasse of the foresaide vessel. Then put fire thereunto by the continuance of fire or fixe dayes, vntill the earth doe become as white as snowe, and is well calcined and fired. The which, that thou maiest make the more volatil or firing, and maiest also make the Sulphur and Mercury of the Philosophers, thou mayest if thou wilt divide this thy callire into two or thre cucurbittills of conuenient greatnesse, first waighing the waight of euery of the callires, and powring vpon euery of them a forth part of the spirit of wine, animated as aforesaide.

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*B. M. signifi-
eth Balneum
maria.*

Put a smal head vpon each of the cucurbittels, with their se-
ueral receivers wel fitted as afore. Place them in *B. M.* which
is moyest, by the space of one day. After that, the same vessels be-
ing set in ashes, put thereto a meane fire that the liquoz may
distill forth, which whereas afore it was most ardent and most
sharpe, now it shal come forth altogether without taste, hauing
no other relish vppon the tongue and palat, then hath common
wel-water: the reason hereof is, for that the foresaid spirit, hath
best and forsaken his Balsamic Salt, which afore being mixed
with the spirit distilled forth with the Salt of the foresaid Calce: for
nature loueth nature, and followeth her in her nature, as Phy-
losophers teach.

Then againe thou shalt potize on another spirit of wine
animate, as afore, in the same proportion, and the for-
mer order of distillation obserued, vntill in taste thou finde
the foresaide animate spirit, to come forth and to distill, as
strong in taste and relish, as it was then when thou potizedst it
on.

For this shall be a signe, that the foresaide fixed Salt, hath
retained out of the volatil, so much as shal be sufficient and con-
venient to retaine.

And now if thou waigh and counterpoise thy matters, thou
shalt finde that they are increased a third part in waight:
as if there were one ounce in euery vessel of Calce, thou
shalt finde that euery of them doth waigh thre ounces or
more.

The which is diligently to be obserued for sublimation,
and for the last working which as yet resteth to be done
that the volatil may transcend, and surcume the fix-
ed.

In the which businesse that thou maicst procede the
more safely, thou must take some of the foresaide Phyloso-
phical Calce vine, and cast it vppon a red hote plate of
iron, and if thou see all the saide Calce to vapour away and
to vanish in smoke, like Sal armoniack, then hast an absolute
and

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and perfect worke. If otherwise, thou must begin the foresaide worke againe, and continue it, vntil the foresaid signe doe appeare.

This done, thou shalt put these matters into smal long L yne becks in forme of a Sublimatorie, with heats vpon them, and receivers to receiue the spiritual sulphurus humane: and then thou shalt distill it in ashes with a gentle fire, by the space of a whole day: after ward thou shalt increase the fire by a further degree, more & more, so long, vntil about the end of eighten heates or twenty, the fire bee made sublimatorie, and that thou see the vessels to bee no more obscured or darkened with spirites: or with white fumes. And then thou shalt see the sublimated matter clearing to the sides of the glasses, saye and bright, and transparent like vnto pearles, or such like. Vpon this matter beaten into powder, in a Porphyrie morter of smal bignesse thou shalt pouder the sulphurus spirit distilled, moistening it by little and little, and boyling or straining the whole by the space of foure dayes in a strong Athanor.

And thus thou shalt haue a pearlike matter, a Balsam radical, extracted from a Vegetable, the Mercurie of the Philosophers, the Sulphur Balsamick, and to conclude, that fire of Nature so much commended, and so hidden by al the Philosophers, which with one consent say, *Ignis & azooc tibi sufficient*: Let Fire, and the Matter suffice thee.

This onely Balsam is the vniuersal medicine, to defend and conserue health, if it be giuen with some conuenient liqur to the quantitie of one or two graines. Great and admirable is the vertue thereof, to restore our radical Balsam: the which was affirmed to be the Medicine of diseases, even by the common consent of al Physicians.

But our Lulle and other Philosophers, are not content with this, but proceeding further, do dissolve the foresaid Philosophical Sulphur in a conuenient portion of the spirit of wine, rectified to perfection, as aforesaid, and suffer them to be vnitied, and very well coupled together by way of Circulation in a Pellican Hermetically stopp or closed: and within fewe dayes, the water

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is made pure like oꝝ Celestial: which being distilled, is of force to dissolve gold, and doth reduce it into the true Calke of the Philosophers, into a precious liquor, which iterated circulations and distillations, can also passe by the necke of the Alembic oꝝ by Retort.

Potable gold.

In the which working, if thou proceede as thou shouldst, thou shalt be able to separate from gold (already philosophically dissolved and animated) thy philosophical dissolving, which will continually serve for newe dissolutions. For very little is lost in every dissolution. And so thou hast the true potable gold: the universal Medicine, which never can bee valued being inestimable, nor yet sufficiently commended.

After the same manner thou shalt make the dissolutions of Pearles, and of precious stones, most general remedies, and deserving to be placed among the chiefe, if they bee dissolved after the order and manner aforesaid, with a natural dissolving. Remedies I say, which can much better confirme and strengthen our nature, than if according to the common manner, they bee onely powdered and searced, as is wont to be done in those our common preparations and cordial powders.

But some peradventure will say, that these kinde of preparations are too hard, oꝝ such as they understand not, oꝝ at least care not to understand.

But this is a vaine objection to prevent for excuse of their ignorance, the difficultie of these preparations, and the protract of time, when as the thing is neither difficile, nor long, to them which know how to take it in hand. These things are not to bee esteemed, nor labour is to bee spared, to attaine so excellent & precious medicine, which in so little & smal a dose, as in the quantitie of one oꝝ two graines, can worke so great and wonderful effects: which bringeth great commendation and honour to the Physitian, and to the sick perfect health and unspeakable solace and ioy.

But to conclude, I wil say with Cicero, in his *Tusculans*: There is no measure of seeking after the truth: and to be wearie of seeking, is disgrace, where that which is sought for is most excellent.

C A H P.

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CHAP. VI.

The way to prepare and make the Balsamick Medicine,
out of all things.



In the foresaid preparation of sulphur, Balsamick vegetable, which we have before taught, faithfully, plainly, and manifestly, it is easie to vnderstand, after what manner the same Sulphur may be extracted out of euery mixed body. In the which bodies (that I may summarily gather all things together) there is first found a liqour, without al odour, or relishing taste, which is called Phlegme, or passive water. Then cometh a liqour which hath taste, colour, odour, and other impressions of vertual qualities, which is called the Mercurial liqour. And after that cometh forth an oylie liqour, which floteth aloft, and conceiuing flame, which is called Sulphur.

1. Phlegme.
2. Mercury.
3. Sulphur.

After the extraction of these three seuerall moystures, there remaineth nothing but ashes, or dry part: out of the which ashes, being wel calcined, Salt is extracted, with his proper Phlegme, mashing oftentimes, and powring water warmed, vpon the foresaid ashes, put into *Hypocrates* bagge, and repeating this so often times, til you perceiue a Salt water to come, which hath a brinish taste: after the same manner, as women are wont to make their lye-wash.

4. Salt.

This being done, let the moyst be distilled, and the salt will remaine in the bottome. The which salt notwithstanding, in this first preparation is not made cleane enough, nor sufficiently purified. Wherefore the same distilled water is to be powred by againe, that the Salt may againe be dissolved in the same: the which so dissolved, filter it, or straine it through a bag oftentimes, as afoze, til it be most cleare: then coagulate it at a gentle heate. And after this maner thou mayst extract a Salt, cleare & pure, out

of

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of al vegetable ashes. Vpon this Salt being put into an Alambic, powze al his mercurial sharpe water: let them be digested by the space of one or two dayes, in the gentle heate of the Balme: and then let them be distilled by ashes, and so the water wil distil forth without taste or relish. Because whatsoeuer it contained of the volatile Salt, wil reside in the bottome with his per fired salt. Goe forward therefore in thy working as befoze I taught thee concerning the wine.

Or if thou wilt not worke so exactly, meshe vp againe al the mercurial liquoz, and make it passe through the foresaid Salt, which wil take into it, al that vitriol impzection which that water shal haue, and the water or liquoz shal haue neither relish nor taste, but shal be altogether like to common water. But if thou adde so much that the volatile part doe exced the fixed, that is to say, that there be moze of the volatile, than of the fixed, (the which thou shalt easily know by waight, because it wil be increased threesfold, or by trial vpon a red hote copper or Iron plate, when this matter being cast vpon the same, vapoureth and passeth away in smoke) then thou must sublime it, and it wil become the Sal Armoniack of the Philosophers: (so it pleaseth them to call this matter) which wil be cleare and transparant like pearles.

Vpon this powdered matter, thou shalt powze by little and litle the oylie liquoz purified, and thou shalt boyle this matter, that of volatil it may be fired againe. Nevertheless, that which shal be fired, shal be of nature moze fusible than waxe, and consequences wil moze easily communicate with spirits and with our natural Balsam, when it is seperated from his passive water, and passive earth which are vnprofitable.

*Elements
passive.*

Both which matters the Philosophers call the passive Element, because they containe no propertie in them, neither doe they shew forth any action. And thus a body or nature is made wholly homogenical & simple: albeit there are to be seene, three distinct natures, the which notwithstanding are of one or the same essence and nature.

And so a body shal be compounded exactly pure out of those three hypostatical beginnings, namely salt, Mercurie, and Sulphur.

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phur. The which Sulphur in some part is answerable to truly simple, and Elementarie fire: Mercurie, to Ayre and to Water: in like manner most simply and truly Elementarie: and Salt, to pure Earth, simple and Elementarie. The which Earth is not colde and dead, but hote earth, living earth, and full of active, and vegetable qualities.

Active Elements.

Beholde then how a perfect and universall Medicine is prepared out of all the things of Nature. The which if thou wilt use for purgation, chuse for thy subject some purging simple, if thou wilt, especially corroborate and strengthen, make chuse of such things as doe yeelde most comfort. If thou wilt either specially or generally lenitie, and mitigate paine, then chuse such things as are most lenifying and allwagers of paine.

And yet know thou this, that in one and the same Remedy onely, prepared in this manner, as for example, in the nature of Balsamick Salt, thou hast a cleser and a purger, and an universall emptier, a corrector of all impurities and corruptions.

Thou hast also in the particular nature of Sulphur, a general and spiritual anodyne or allwager. In the Mercurial nature, there is an universall comfortative and the same nourishing: At which natures joined together as afoze, by the Art and industry of a true Physician and Philosopher, are able to performe and effect all these functions, without any griefe and perturbation: and in the meane time it both corroborate by his Balsamical vertue, or radical Balsam, supplying unto it all meane, not onely for defence, but also for expulsion and suppression of all diseases.

A Medicine particular and general.

And this is the true Medicine, this is the reason of his universallitie, this is his puritie and perfection.

Neither is there any thing more easie then the preparation thereof, if it be rightly understood. Moreover, so exceeding great is the vilitie and excellencie thereof, that no labour, no paines, no industrie, ought to be omitted, or to be repeated

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is hard, whatsoever difficultie or doubts may arise, or be objected.

But if there be any man, which will not take upon him this labour, albeit most profitable, and ordained for health and the prolonging of mans life, and for the same he may exactly prepare these Balsamick medicines: yet at the least he will by the meanes thereof, as it were by a certaine Director, take out in general, the euacuating, mundifying, and strengthening faculties, which are in most use, and which chiefly consist in Salts: and in like manner the assuagers, mitigators, and healers, in Sulphur and Oile: and finally the nourishers, restorers, and comforters in the liquor or Decurie.

And by the same way and reason it shall be taught, that the true correctors of all remedies, are purifying and coctions only: and that these alone are the true hony and Sugar, to sweeten all things.

For those things also which are most tart, sharpe, and colde, yea and bitter, are by this meanes made sweete, and all manner of euill qualitie corrected, and centempered, even as fruites before their perfect concoction, and maturitie, are tart, sharpe and colde, every one according to their kinde and qualitie.

So we see, that wines, in whose maturation or ripening the heate of the Sunne faileth, are made more crude and sharpe: which is the reason why some yeeres, wines are made more ripe, acceptable, and better agreeing with nature, albeit they came as well afore, as then, from one vine. Albeit much herein is to be attributed to the region also, and to the place, wherein the beames of the Sunne may make a more strong impression.

And this may be the cause, that some are sweete, and full of wine, some meane, others very crude, and scarce wine.

So the Ligurine wines, and others in mountaine places, which are colde, are for the most part crude; and must have a further ripening in their caskes, before they can be drunke with pleasure and profit. Also the same wines wanting a

kindly

*The Cause
why some
wines are
sweet, and
some soure.*

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kindely ripening and concoction, remaining still crude, are so full of leese, and tartarous matter, that the inhabitants which dwell in those places, where these wines doe growe, are more subiect to the disease of the Stone, than others. *Crude wines breeds the Stone.*

Now, if this defect be to be seene in wine, so greatly nutritive, and agreeing with our nature: what shall wee say of Hellebor, and of many other poisonfull Medicines which spring out of most colde Mountaines, and wilde, without Tillage, much lesse are they concocted by the Sonne?

Therefore no marvaile that our Hellebor answereth not those effects, which Hypocrates attributeth unto it. Nor that which he commendeth in Greece, cometh out of a convenient Region, where no doubt there are Plants and Wines of greater efficacy. Wherefore I haue vsed for a first preparation of Hellebors, to transplant them into gardens, situate in a more temperate soyle and place. *Hellebore poisonfull.*

The which how much they differ from those which grow upon wild and cold mountaines, as do also garden Scitoe and endive, from the wyld, the difference and vse, doe sufficiently declare. *Transplanting of herbs helpeth their nature.*

But those preparations, which procede and are done by Art, and the concoctions which Art imitating nature finisheth, are much better, and more contracted and sweetned, as by the preparation following, farre more exact than that those common, in which there appeareth nothing but that which is crude and impure, shal manifestly appeare, and the thing it selfe plainly proue.

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CHAP. VII.

The vertue, and preheminance of the Medicine Balsamick.



Some Philosophers seeke the matter of Medicine in our selues: other some in the body of the animal and Celestial nature: other some in a certain animal nature, not in act or effect, but in power: which representeth the similitude of the world; and which containeth in his belly Gold and Silver, white and red: Sulphur, and Mercury: which Nature the most ancient disposer vnder God, hath mixed together by due proportion. Out of the which matters, by sundry sayze and long preparations, they prepared their vniuersal Medicine: which by reason of perfect contemperance, adaequation, and puritie, can contemperate, conserue, and also increase the radical humour, and that quickening Planet of ours: because in puritie of his spiritual nature, he doth communicate with our spirits.

Furthermoze, let vs see how much the said Medicine performeth in the drying away diseases, and what infinite multitude of remedies it hath. And first, sozomuch as it may be applyed and fitted to al intentions requisite (as may be gathered by that which hath bene said afoze) and sozomuch as it may be giuen in so small a dose, which wil bring no violent action, nor loathsomnesse to our body, nor any kind of perturbation, and yet nevertheless worketh exceeding wel, according to the disposition of our nature, I see no reason why this vniuersal and most noble Medicine, should not be preferred befoze these rapsodies of Medicines.

Who so tasteth rightly this Medicine, and in fit time, shal bee refreshed and corroboreate, and so armed with strength, that from thencefozth he shal moze easily and readily shake off

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off his sicknesse: whereof nature otherwise being destitute, would easily be overcome. Let vs vse a familiar example that those things which we haue hitherto spoken, may more plainly appeare to all men.

We see in our elemental fire, that if thou cast into the same, any thing that will easily take flame, as strawe, or any such thing which will readily burne and increase the force of burning, which before was almost extinguished, so because it was destitute as it were of nourishment, and wholly as it were overwhelmed of ashes: So also our radical Balsam the fire brand, and burning lampe of the fire of our nature, wanting convenient and proper nourishment whereby it fainteth, or else so overwhelmed by the feces and ashes of obstructions, that it is in danger of suffocation and smothering, or else hindered by some other cause, whereby it cannot exercise living flame for the conservation of our life: then indeed it standeth in neede of a calcfactory, and restorer of heate, that in better maner and more readily it may shew forth the proper qualities and functions. The like reason and consideration also is to be had concerning our natural Balsam, the which being diminished, or being hindered or hurt by any occurrent outwardly, being againe increased by that Balsamick medicine, it ariseth erst sone, and most perfectly performeth his wonted functions. For seeing that medicinall Balsam is of a certaine ethereal nature or a heavenly fire, because it quickeneth and burneth not, nor consumeth: therefore out of hand, as if it were a permanent and certaine spiritual water of life, it doth communicate, and is as it were united with our spirit, and doth repaire and increase it, by reason of the sympathy, and common likenesse therewith. Neither is it to be thought, that this commeth so to pass, for any other cause, but only of this (as was said even now) namely of that friendly convenience, and agreeing friendship, which that Balsamick medicine, hath with our radical Balsam. The which is the only reason why I call the one, Balsam of life, and the other the medicinal Balsam, even for the relative convenience of them both. And yet beside this similitude and familiarity of nature, it hath other particullar vertues. For it is en-

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ued with great activitie, it is spiritual and exceeding pearching: for this cause it both attenuate and make thine, it both digest, dissolve, and evacuate these feculent stuffings and ashes, threatening perill of suffocation and choaking to the Balsam of life. Moreover, if there be any impurity or corruption, by which it is much offended, by what other meanes can it bee more safely and better rooted out, then by a thing so pure and incorruptible? And if any burning feaver doe invade the body and the instrumental parts of life about the heart, with what more convenient Sharpe Syrup, or Syrup of Limons, canst thou extinguish it, then by the Balsamick Sharpnesse of this our medicine? Let gun-powder speake for vs, and by a sufficient testimony of this thing, which this liquor both not onely extinguish, but also will not suffer it to take flame, but maketh it idle. Witnesses also are the most burning and volatill spirits, which al the Ice of the Northern mountaines cannot congeale, and yet are congealed with that liquor in *Balneo Mariae*: yet with all, the same liquor hath this property, that it will temperate and dissolve the most hard Ice. Is there any paine and griefe that would be allwaged? This medicine shal be thy mitigating anodyne, and most health-foare Repenthes. Is there any pestilent poyson, or malignant quality to be cryped? There is not a more safe Treacle or Antidote then this, which is the summe of all Alexipharmacons, & the most chiefe preservative from all infection. Is the heart to be corroborated, & the spirits to be vegetated? No confection Alkermes, no confection of Hyacinth, is to be preferred before this balsam. To conclude, what more speedy altering medicine can there be found, which is able to correct a distemperature, then that most temperat remedy? To these unspeakable vertues, adde yet this one, that this medicine, neuer bringeth with it a glutting loathsomnesse, or perturbation of the body: but quickly, safely, & pleasantly performeth his workings. And the same with so small a dose, that whereas in other medicine, ounces, are required, in this a few graines dissolved in wine or in breath, or in other convenient liquor, are sufficient to be opposed against the sicknesse, which produce great and wonderful effects.

These

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These are those great properties of this vniuersal medicine so much spoken of by the ancient Philosophers. These are the admirable vertues of our said medicinable Balsam, the coadintoꝝ, & priuie directoꝝ of our natural Balsam, which is the only meane to conserue our life: which natural Balsam, is the onely immediate putter away of sicknesses, and of all corporal infirmities. For if sickness (as *Galen* saith) be an effect against nature, hurting actions, then must it also needes be contrary to our radical Balsam & Pector of our life, which is nothing else but the same nature or else an instrument so resisting it, & conioyned with it, that without the helpe hereof, it can intend, to doe or performe nothing.

Wherefoꝛe now whether the functions be diminished, or depꝛaued, or altogether abolished, it cannot otherwise be, but that our said radical Balsam, is in some part hurt, seeing it is certaine that all those laudable functions proceed therefrom. This is that which *Hypocrates* calleth mans nature. This is that disposer, which maketh the attractions, expulsions, mixtions, separations, and concoctions of meates and drinckes. To this chiefly, the same *Hypocrates* attributeth al the foresaid functions of our body. Not that the same Balsam of our radical, can take vpon it selfe and on his substance, alterations, and that it can suffer, seeing it is of an ethereal and celestial nature, & therefore after a certaine maner incorruptible: but because his action is delayed, or hindered by lets, which lye hidden in the internal members and bowels, and which doe occupie and trouble the same.

This is the occasion, this is the beginning, and principall foundation of diseases. Wherefoꝛe to take vpon me the dispute, and to defend it, thus I determine.

Objection.

If such a disease coming vpon a man, be to be taken cleane away, first of all nature is to be restozed to her landable, whole, and wonted state: to the which end, all our cogitations ought to tend. First of all therefore, we must provide to take away all lets.

Answer.

To this the disciples of *Hermes Trismegistus* answer: Al this may be sufficiently performed & done, onely by restoring the radical Balsam, soꝛ that vpon the same all action, & demonstration of health, do depend: the which Balsam being holpen as is conuenient,

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venient, it will come to passe, that the sicke man, within the space of one hower, shal haue and feele moze solace, and so much the moze, when the same Balsam of life, being holpen with that Balsamick medicine, both moze boldly expulle the enemy: and that in a very short time, I say to the greater ioy and comfort of the sicke, then can the huge multitude of common potions, powred into the loathing of the patient, vying to passe, and that very hardly in a long time.

*Galen. Lib.
13. Method.*

And least any man might thinke, that these are our owne inuentions, rashly and inconsiderately broached by vs, let vs heare what *Galen* saith. The principal intention (saith he) of the Physician, ought to be to reduce the sicke to his naturall state, and that neglecting all other things, his onely care must be to conserue that, from whence the faculty of acting cometh. And this consisteth in that natural heate, the which so long as it is of force and not hindred, it preserueth the body in safety, in such wise, that whatsoeuer happeneth to the body vnnaturally, and must be taken away, it is an vndoubted axiome, that it standeth in neede of a strong natural heate. And albeit in external sicknesses, and in certaine others, it may seeme that natural heate is little auailable, as in the removing of flesh which groweth too ranke in a wound, or for the reuniting of the lippes of a wound, yet for all that, the coniunction and generation of flesh, and the healing thereof, cannot be done without natural heate. This forespeaketh *Galen*, and very truly. Yea, all his followers will willingly confesse, that it is onely nature, and that quickening radical Balsam, which sheweth forth all those wholesome functions: the which nature both here and before by the authoritie of *Galen*, we haue rightly called the true healer of all sicknesses: but so farre forth nature is helpen, stirred vp, and corroborated by all manner helpe and arte of that Balsamick medicine, that it can expel, surcome, and cast out all whatsoeuer is grievous or contrary vnto it. Thus farre saith they and we agree together.

Nevertheless, this also is to be granted, that the same nature is the beginning, and as it were the first moving to all curing: because without the strength and vigour of nature, all medicine

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is vnprofitable and vaine. For nature is alwaies one and like to her selfe, neither is she at any time idle in vs, but is perpetually occupied, alway stirring, mouing, and vegetating, vntill by too much let, she being hindred, shee doe worke more slowly and weakely. The which impediments and contrarieties, she her selfe of her owne accorde, and by her owne proper strength goeth about to put away and overcome: But when she hath to doe with a most strong enemy, or with many, she sooner and far more easily can overcome them, if she be strengthened with the helpes of arte, and having convenient meanes, she shall with greater strength and security preuaile.

To bring which thing to passe, our Balsamick medicine by that exquisite preparation, hath gotten a most pure, quickening, spiritual, strengthening, and kindly nature, which without all exception, is farre more conuenient and effectual, then other medicines of common Physicians, prepared by no arte, by no industry, or dexterity.

The which, forsomuch as they are yet crude, impure, and grosse, and are clogged with a terrestrial thicknesse, they doe rather cloy and overlay nature, before she can extract their maligne quality, concoct their cruditie, and deuide their earthly grossenesse and impurity: the which being her taske and burden, shee fainteth before shee can receiue any helpe or comfort.

And that we may not digresse from our similitude, let vs apply that which is said, to fire, whereof we haue spoken before. As we see fire when it is overwhelmed with many ashes, and hindered from taking aier, (by which it is nourished) is easily smothered and put out: and that the same againe is stirred by, if a man with his hand doe rake away the ashes, and doe blowe the sparkes which remaine, giuing free access of the aier: here the cause of the fires refreshing and beginning againe, is attributed to him which removed the Ashes, when as indeede hee was but the instrument of restoring the fire.

But the principal efficient consisteth in the fire it selfe, the which he had spread abroad and winded or bellowsed in vaine,

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If it had bene quite and cleane out. Therefore that renewing is to be attributed to the fire alone which remained, as to the first, next, and inset cause, onely the outward ventilation or winding coming betweene as the instrument.

Forcener, as we see, that when the fire is so weake, that very fewe sparkes are to bee found, that then in vaine a great heape of dead coales are cast vpon the same to make a speedy fire, which will sooner put altogether out, then make a quick fire.

But if thou put vpon them quicke burning coales, they will by and by increase the fire, without feare of extinction: euen so in like manner, the principal vertue or function, is alway to be ascribed to our vital or radical Balsam, rather then to the Physick or Medicine, albeit the same may bee some helpe, in putting away the ashy feces, and in dissolving the troubled lues which are an impediment, that so it may more freely haue transpiration and aire, that by them it be not oppressed and choaked.

Such is this Balsamick Medicine, which being purified, exalted, and brought vnto the highest essence and perfection, it doth stirre vppe, refresh, and restore our vitall fire, lining, but yet languishing, to his former vigour and strength. The which, forsomuch as it both sooner, more safely, and more pleasantly performe without all comparison then that other ordinary and common Physick, thou shalt not miscompare that of theirs to dead coales, or to greene wood, but this of ours as prepared and brought to a Balsam, to a burning coale, which is the summe of our whole disputation.

Let these things suffice to be spoken concerning the property, quality, & excellency of our Balsamick medicine, which Philosophers prepare out of one thing onely, not out of many, whether it be mineral, vegetal, or animal. Of this medicine alone is the saying of the wise man to be vnderstood, when he saith; The Lord hath created medicine out of the earth, and he that is wise will not abhorre it. For by this word (Medicine) he vnderstandeth remedy.

Ezech. 38.4

Hermeticall Physicke.

remedy, not the Art of Physick. For it was ordinary and common in those first ages, to vse this medicine, taken out of one onely matter. But the latter age succeeding, after long search, found out that radical Balsam, and saw by experience, that it was in some thing more, and in other some lesse. Whatsoeuer it is, it is knowne that they of olde time did vse most simple remedies: neither did they care for so great confusion of compositions and mixtures which fill a whole ware-house and shoppe, as our Physicians and Apothecaries do at this day.

And if we will consider of those things which *Theophrastus Dioscorides*, and others of the auncients haue left vnto vs in writing, concerning medicine, and the vertues of simple remedies, we shal perceiue and see, that they vsed the most simple method and order of curing, and that they had not so much respect to the actiue or passiue qualities, of hot and cold, of dry and moist, out of the which came the originall of so many mixtions and confusions. But it is plaine and euident, that they attributed to their simples, this and that property, either because they had so learned from others per aduenture by tradition, or else by experience, observing the impressions, formes, and figures of their simples.

But they of more late time haue bene so rash of iudgement, that they wil take vpon them to iudge of the faculties of simples by their taste and relish, and thereby discern and determine, their first, second, and third qualities, to the which afterward all the vertue of the saide simples was attributed. But because they found not this an vniuersal rule alwaies and in all things, and that it did deceiue, therefore some fled to the secret and hidden properties, arising from the forme, and the whole substance.

These and such like Harting holes and subtilties, haue brought vpon vs great incertainty and doubtfullnesse, which way to discern and find out those things, which serue for our best good.

Tell me I pray you (if you can) how many bitter things there

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there are in taste, which neuerthelesse according to the edict of that rule, are not hote at all: Of this sort among others many more is Opium and Cichory. Again, how many solwe things are there, which by their rule should be most cold, which notwithstanding are most hote, as the spirits of Vineger, of Niter, and of Sulphur: How many sweet things are there in outward taste, which in their internal substance are nothing at all contempered. How many things are outwardly and at the first beginning of taste, altogether vnflauory and without relish, which inwardly and in faculty, are most sharpe and biting. Honey, Cassia, and Sugar, are in their internal substance so hote and violent, that out of them also may be prepared such dissoluers, as are wont to be made out of Aqua Fortis, or Aqua Regalis: which can dissolve gold and siluer as speedily as the other.

*A Dissolving
water.*

*Copper is red
without and
greene with-
in.*

Lead yeeldeth out no taste to the tongue: and yet his internal substance, is a certaine sugared delightfull sweetnesse. So outwardly Copper hath no relish and is of a ruddie colour: but that greene where into it is changed, is most sharpe.

We might shewe of such examples, almost an infinit number, whereunto we must not rashly give credit, nor stand upon taste, nor leane to much upon the exterior qualities and temperament of things. For if they be more inwardly and exactly examined, then by that superficially and slight manner of tasting and experimenting, and that their inward bowels, be diligently anatomized, they shall be found farre otherwise, and oftentimes different, not onely in taste, but also in odour, in colour, and in their whole substance.

But if so be a separation be made of the three hypostaticall or substantial essential beginnings, as of Salt, Sulphur, and Mercury, then there will appeare a true and lawfull difference of tastes. Because one and the same substance may containe in it severall tastes. How then canst thou give a safe iudgement of his properties and vertues? As for example, consider well of Guaiacum: whose diuers vertues and properties therein contained, thou canst not easily discern by simple taste.

Neither

Hermeticall Physicke.

Neither canst thou alleage any certaine cause why it should be *Diaphoretical*, that is to say, apt to prouoke sweates: which by the separation of the aforesaid beginnings, thou canst attaine vnto. For thou shalt find in his mercurial tartnesse, & in his oylie Sulphurus, and thinner substance, that facultie to enforce sweate, which is also in Juniper, in Bore, in Dike, in Ashe, and almost in al woodes and barks, as also in many other things: but hereafter we will shewe the cause, why those sharpe and sulphurous substances, doe prouoke sweates. But you may also extract out of the same bitterish *Guaiaicum*, a Salt apt for purgation, and euacuation of humours. The like is to bee said of *Cinamom*, and almost of all other things. For *Cinamom* hath facultie both to bind and to loose. The opening force consisteth in his sulphurous oylie, and thinne substance, which being separated from his feces, thou shalt find a substance of the nature of *Allum*, wonderfully binding.

Also whereas Opium is bitter, that cometh by reason of *Narcotical* his Salt, from the which being separated by his oile or narcoti- *is Stupefac-*
cal Sulphur, it becommeth purging no lesse than out of any other *tine.*
bitter thing, as it out of *Gentian Centorie*, & such like, the same Salt should bee separated and rightly prepared.

To these bitter Salts is given the name of *Salt-gemme* as a difference of other Saltes, whereof there is great diuersitie of kindes, as moze at large shall be shewed in another place. But now we in fewe wordes I say, that some Saltes are bitter, some sweete, some tart, some sharpe, austere, pricking, and bzingish: whose particular facultie, is rightly attributed to the proper substance of the same Salt, rather than to any other qualitie, whatsoever the same be.



THE THIRD PART OF THIS
Worke: wherein is contained a small Trea-
tise, concerning the Seales and Impressions of things,
by Hermericall Philosophers, with much
care, and singular diligence, gathered
and brought to light.



All men follow not one way to attaine to a
generall knowledge of all things. The
way of the Empericks is uncertaine, soz
that it is traced in the darkenesse of igno-
rance. These have respect to the external
impressions, and to some insit qualities,
esp. cially to those which may be seene, tasted,
and smelt. Furthermore, they haue great regard to the first qua-
lities, hote, cold, moyst and drie: which they haue made the
beginnings and first foundations of these faculties or vertues.

But the Hermeticall Philosophers and Chymists, leauing
those bare qualities of the bodies, sought the foundations of
their actions, tastes, odours, and colours, else where. At the last
by wittie inquisition they knew that there were three distinct sub-
stances in euery natural elemented body: that is to say, Salt,
Sulphur, and Mercurie. And these internal beginnings of
things, they called hypostaticall vertual, and ordinariue begin-
nings. For in these three hypostaticall beginnings, those fore-
said vertual and sensible qualities, are to be found, not by ima-
gination, analogie, or coniecture, but in very deede and in effect,
That is to say, tastes in Salt, most chiefly: odours in Sulphur:
colours out of both, but most chiefly out of Mercurie: because
Per-

Hermeticall Physicke.

Mercurie hath the volatile Salt of all things, torned into it.

For there are two kindees of salts, the one fixed, the other volatile, as shal be shewed anon.

Therefore salt is firme, fixed, and substantisping beginning of all things: and therefore it is compared with the pure Element of Earth. Because salt is not cold & dry by his owne nature (as it is holden of some that the Earth is) the which qualities are the death of things: but it is rather hot, and endued with an active qualitie, for that it is appointed to serue for the generation of all things.

Sulphur is compared to fire, for as fire, so sulphur doth quickly take flame and burne: even as also do all other things, which partake of the nature thereof, such as are Rosin, fat, and oyle.

Mercurie by Analogie answereth the Ayre, and Water. For not only that dry minerall water, (which is also called Hydragire and Dutch silver) is called Mercurie: but also every water or active liqour endued with any vertue, is also for the excellencie thereof called Mercurie. The which Mercurie (as we haue said) may be likened to either Element, that is to say, to Ayre, and to Water: to Ayre, because when it is put to the fire, it is found almost nothing but Ayre, or a vapour, which vanishes away. This if you please you may call a moist active.

And it may be compared to water also, because it is running: and so long as it continueth in his owne nature, it is not contained in his owne lilles, but in the limitts of another: which according to Aristotle, is the definition of moist.

These three beginnings, (I say) are found in all bodies as infernal and necessarie substances for the composition of a mixt body.

For seeing the foresaid Mercurial, volatile, and spirituall humiditye, cannot easily be conioyned with the earthie, corporat, and fixed part, by reason of that great difference and contrariety of either of them: it is necessarily required, that there should be a meane, and indifferent partaking of either: that is, as well of the spirituall as of the fixed, to conioyne both in one.

Taste, odour, and colour.

Salt of 2.

forti.

Salt defined.

Salt and earth.

Sulphur and Fire.

Mercurie, Ayre, and Water.

Mercurie a moist active.

And

The practise of

*Sulphur the
meane to
ioyne salt
and Mercurie.*

And this indifferent meane is Sulphur or oile, which doth a meane betweene that which is fixed, and that which is flying. For oyles, are neuer so quickly, so easily, and so wel distilled, as are waters: because the substance of Sulphur, or of an oylie bodie is tenax and retentive, and therefore most apt to combine the other two, to effect a good, perfect and equal mixture.

To make the matter more plaine by example. For as a man can neuer make good closing mortar, of water and sand onely, without the mixture of lime, which bindeth the other two together like oile and glue: so Sulphur or the oylie substance, is the mediator of Salt and Mercurie, and coupleth them both together: neither doth it onely couple them to death, but it doth also repress and contemperate the acrimonie of Salt, and the Sharpnesse of Mercurie, which is found to bee very much therein. Much like to the coniunction which the Spirit and quickning most radical maketh betweene the soule, an incorporeat substance, and the body, which very much differeth from the same.

Three natures in one.

Thus then it appeareth, after what manner these three natures may consist in one, together, and so to be made a mixed and perfect bodie. For as salt by it selfe alone cannot bring this thing to passe: euen so neither these two fluxible and moving humors, cannot without Salt by their nature compose a firme, fixed, and solid body.

Moreover Sulphur must needs bee had as a Glue without the which the Mercurial liquoz wil be swallowed up by the drynesse of the terrestrial Salt, and through the violence of the heate of the fire, which by the Sulphur is contained. But the Mercurial humour, is as it were the chariot of the other two, serving to penetrate, and to make the mixture easie and speedy.

If there bee any man, which through obstinacie, or blackishnesse of wit, doth not well conceiue and vnderstand this: let him beholde and consider of the blood which is in mans body, how in the same, the whape is as a chariot or mediator, and combiner of the other two beginnings together, as may appeare by the preparation and separation thereof.

A l e r y

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My selfe may use this example in this place. And hereafter, by infallible and evident demonstration, we will shew after what manner, the other two beginnings, beside the whayre (which supposeth the place of *Mercurius*) are in blood. Whence Salt is predominante and beareth the wayre, it produceth so many kinds of *Ulcers* and many other diseases: beside that portion of salt which passeth through the reins and bladder, by *Urines*. In the manner we have already shewed how Sulphur, or the oylie part, is in the same blood. This sulphur being exalted, it causeth sulphurous exhalation, as inflammations, from whence come so many kinds of *Feauers*. So, *Mercurial* sublimations raise *Rheumes* and *Cataracts*, with other diseases *Mercurial*.

*Salt causeth
Ulcers in the
body.*

Chymistes determine, that there are sundry kinds of salt, which as they are found apart in nature, so also in all mixt bodies.

That is to say, common salt (which the Sea by his secret *Cunni* pypes doth conuey through the earth:) Salt gemme also, *Allum* (whereof there are diuers kinds) *Nitriol*, Salt-*Armoniac*, and Salt *Piter*, which men commonly call Salt-peter.

*Salt is of di-
uers forces.*

Among these salts, two are flying, and are mixed with liquors after an insensible manner: that is to say, *Piter*, & Salt-*Armoniac* of nature. *Piter* doth participate of sulphur, and of the oylie liques of things: *Armoniac* partaketh of *Mercurie*, or of the *Mercurial* humour of things.

And these foresaid salts, (which are found both in earthie, and metallick substances) are deriued through the benefite of rootes, into hearbs, plants, and trees: which because they are alwayes in the earth, they retaine the nature most chiefly of fixed salt.

And after the same manner, the nature of fixed salt, is to bee sought for in rootes. In flowers also and in leaves, there is great store of the other two flying Salts, which being such, they easily vanish away and come to nothing; when the flowers and leaves doe wither and waxe dry. But those plants and hearbes which take their nourishment from fixed salt, are alwayes kept flourishing and greene: and therefore they doe the more strongly resist the fainting heate of Summer, and the mortifying cold of Winter.

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Moreover, their Rootes standing deepe in the ground, they doe the moze easily withstand all external iniuries. And when the Spring commisth, and the Sunne sendeth forth his heate entering into the signe of *Aries*, piercing the earth with his quickning beames, hee stirreth the same, and causeth her to open her bosome, out of the which at the last shee powreth forth abundantly these two liquid beginnings, whercof wee have spoken befoze.

The liquoz, or Mercurial vapour, which is lifted vp thzough the Rootes with Salt Armoniac of a volatile nature (by a certaine wonderfull manner of nature, distilling) and ascending into the trunk, vnder the barke, (at which time trees may easily bee disbarked) raiseth vp, quickeneth, and adozneth with græne leaues, trees and plants, now hanging downe their heads, and halfe dead. And the other kinde of volatile salt, *Platre-sulphurus*, mixed with the moze volatile sulphur, and oyle of nature, doth cloath and decke the whole earth euery where with sundry sorts of most beautiful flowers.

And yet wee must not thinke heereupon, that one vaporous liquoz, which proceedeth out of the earth, is not partaker of the other, seeing the Mercurial liquoz is not without his sulphurus, nor the sulphurus without his Mercurial. And this is the cause why in the vegetable nature, wee doe see that some doe put out their leaues and flowers sooner than other some.

Nature therefore hath most wisely distributed those beginnings into all things. And experience doth teach, that some things doe partake of this or that, moze than some other things. For thou canst not easily draw an oyle out of leaues: but a mercurial liquoz plentifully out of al: and out of very fewe, some sulphurus, or oylie liquoz. The reason is, because Mercurie doth carry the rule in leaues, and is their chiefe nourishment, beginning and foundation as we haue already said. But the sulphurus liquoz is the cause of the increase & plentie of flowers, but yet the same sulphur is not alone and pure, but mixed with some portion of Mercurial liquoz, but with the least quantitie of salt.

*Mercurie
is properly
extracted
from leaues.*

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For this cause thou maiest extract out of flowers, both Sulphur or oyle, and also Mercurie, but that oyle more volatill: and of Salt, the least quantity. But out of seedes is extracted much of the more fixed Sulphur, but of Mercury and Salt almost nothing. The cause is, for that Sulphur hath given beginning and the principal constitution, (not that volatile pitreous and airey Sulphur, but that which is indeede oyle-like and fat, and which holdeth a meane betwene fixed and flying: both which I have hid in seedes, even in those seedes which are in great Mercurial hearbes and fleshlike fruites, as in Apples, Peares, Cordes, and such like. But Salt is in all these, as the most fixed and necessarie beginning, for the constitution and compacting of all bodies. But this Salt both most chiefly reside in the wood, and in the roote, not as in his center or proper seate fixed, (for his principal resting is in the earth) but because it is first and most plentifully communicated to the wood and roote. From hence afterward much is derived to the branches and leaves, and but little to the flowers and fruites.

*Sulphur out
of Seedes.*

*Salt out of
wood and
rootes.*

Whereupon out of many leaves a sufficient quantity of salt may be extracted: but out of flowers and seedes a very small quantity in regard of the others.

Thus you see after what manner these three beginnings doe order and determine all vegetables as hypostatical beginnings, and doe bring them forth, conserve, make them to sprout and flourish, and doe give unto them divers forces and vertues. It is also evident, that the saide three beginnings, are in all things, but in some more, and in other some lesse.

Wherefore, none of those three beginnings is found simple, and alone, which doth not participate also with another. For Salt, though the benefite of the other two Saltes, pitreous and Armoniac, containeth in it selfe an oylely and a Mercuriall substance: Sulphur containeth a Salte, and a Mercurial substance: and Mercurie a Sulphureus and Salt substance.

*A mixture
of the 3. be-
ginnings.*

But every one of these retaineth the name of that, whereof

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of it both most partake.

*Salt, the root
of the other
beginnings.*

But yet, if we consider of the matter exactly, we shall finde that al the other doe spring from salt, as from the firme and constant beginning. The nature whereof will enforce vs to lift vp our eyes to heauen, seeing that from these interior and natural things, that admirable and venerable *Trinitie in Unitie*, is so clearly and evidently to be scene.

*Bitter things
doe purge.*

And forasmuch as these three substance spring beginnings are, and commonly be found in al the things of nature, we must not thinke that they are so in them, as without effect, or bitterly spoiled of al vertue: but we must rather be sure of the contrarie, namely, that from these chiefly, al the qualities, properties, and vertualls doe spring. For whatsoeuer hath taste, the same if it be bitter cometh from Salt Gemme. And such haue vertue to cleanse, to euacuate, or purge. So others which haue in them bitterness, are found to be such, as haue the same from this kinde of Salt, and by the benefit thereof, are reckoned among the number of cleansing and purging medicines. Such are all bitter hearbes, and their Juices. In like manner all gauls. For without these three, ther can be no due excretion or separating in bodies, of superfluities and excrements. For nature by the conduit of her instrument, called Cholodocou, casting out into the bowels some quantitie of gaul, stirreth vp the expulser, and prouoketh it to sende forth the excrements, and also cleanse, purge, and emptieth it selfe, by it selfe. The which being budone, the Expulser lyeth as if were buried, and overwhelmed, neither is there any good from thence to be looked for.

And that bitter Juices, (as also the very gaul it selfe) are of the nature of Salt, it may easily bee gathered hereby, because the gaul is oftentimes congealed as a fixed Salt into Stones, in his stone bladder.

*Salt extracted
out of bitter
things.*

Also out of bitter hearbes, as out of Worme-wood out of the lesser Centaury, (which some call the gaul of the earth) much Salt is extracted, as they that be workemen know.

Mozz-

Hermeticall phyicke.

For out of the gaules of liuing creatures, there is a Salt to bee extracted very bitter, which purgeth wonderfully. So also there is Salt in vyne, which purgeth the blood by the vaines, which send it into the reines, and from thence by the water pipes into the bladder, and so through the conduit thereto appointed. *Salt in vyne*

In bitter Opium, which all men affirme to be so notably superfectiue and cold, there is a bitter and pitrons Salt, which if thou canst seperate from his stinking Sulphur (by the meanes wherof it is so superfectiue) thou shalt make it a notable purger.

So in like manner the skillfull know how to extract out of Gentianry, Gentian, Rho, Humitezy, and all such like, very good purgers. *Purgers.*

Salt which is aluminous, giueth a sower taste: Vitriol a stiptic or a stringent taste: Armoniac a sharpe taste. And a diuers mixture of the same Salts, procureth sundry tastes and relishes: and that most chiefly by the benefit of the two volatile Salts, which of all other will be best mingled, by reason of their subtilty and spiritous substance. Armoniac, which is sharp, is more plentiful in vitriol, and in things vitriolated, then in any other Salt substance or metallick. For that sharpe Salt, or that sharpenesse of nature, is the fermentation thereof, and the cause of coagulations, and of the dissolutions of all things: as we haue already touched before, and will in another place more manifestly declare. Therefore it is certaine, that those things which are stiptick or stopping, and haue outwardly a Greene colour or vitriolated with an inward sharpnesse and certaine rednes, (as is to be seene in Pomegranats, Barberies, and Limons) it is certaine that they haue it from vitriol, and from the sharp Salt Armoniac: for the vitriol of nature is outwardly Greene, and red within, if thou search it by skillful Anatomie.

So also thou maiest extract out of the barke of the said fruits, as of Granates, a substance comming most nere to the vertue of vitriol. And the liqur which is extracted out of their red graines, or out of the iuice of Limons, or fruits of Barberies, hath force to *Dissolving liqura.*

The practise of

dissolue pearles, and corall, euen as the spirit of vitriol hath. And this cometh by the vertue of Salt Armoniac sharpe of nature, and by the nature of mixture : but so mixed, as by the industrie of the artificer it may be seperated, in such wise, that the same Salt Armoniac being extracted, the same liquoz will be made sweete and potable, and the Salt remaine by it selfe : the which being againe mixed with spring water, or with any other liquoz denoid of taste, it will make the same sharpe.

That same sharpnesse or Salt Armoniac spirituell, is not onely found in Vitriol, but also in common Salt, in Pitcher, yea in Sulphur also it selfe, as also in all things. For that sharpnesse is that very same, which coagulateth Sulphur, which is plentifully found therein. For without it, Sulphur will not cleame vnited, but would be running, as are other oyle-like liquozs.

The same Salt Armoniac of nature, is manifested vnto vs, by that extraction of sharpe oyle, which is drawn out of Sulphur : whose nature is farre different from that of the said Sulphur. For it is so farre from taking fleame, that contrariwise, it is a hinderance to gun-powder, not suffering it to be inflamed with the touch of fire, as is said already. The same liquoz both dissolue pearles and corall, no lesse then both the iuice of Limons, of Barberies, or any other of that nature, the which power it hath by the dissolving vertue of Salt Armoniac of nature which is in it. The like, and by the same reason, doth Vineger performe. For Wine (as is saide afoze) partaketh of the nature of Vitriol, more then any other vegetable, and containeth much of the foresaide sharpe Salt of nature.

He which doth exactly consider these things, shal readily, and out of true grounded reasons, dissolue the question, concerning the true and natural qualitie of Vineger, which question hath troubled many of the most learned Philosophers. For the dissolving vertue which appeareth to be in Vineger, euen in this, that when clay or earth is put into it, it wil as it were boyle, argueth that the nature thereof is altogether hote.

Dithers

*Dissolving
Liquor.*

Hermeticall Physicke.

Others on the contrary part, denying Vineger to be colde, appoint it as a chiefe remedy to extinguish and repress external Inflammations. Also by the taste, which they affirme to bee the effect of coloures, they conclude that Vineger is colde. But they can very easily end this controuersie, which haue the perfect knowledge of the nature of Salt Armoniac, which Vineger containeth in it. For this Salt is the true cause of dissolving vertue.

But because the same Salt is of force to coagulate spirits, and to dissolue bodies, therefore it is effectual, and a singular remedy against both inward and outward inflammations. For it doth coagulate the *Piter Sulphurus* exhalations, which arreth vp those inflammations. For such heates and seauerous passions, doe proceed out of the spirits onely, either *Piterous*, or *Sulphureus*, arising out of the Salt *Piter Sulphurus* or tartarus of our body, and lifted vp into euaporations, which cause such unkindly heates. The which cometh not so to passe when the same spirits be as yet bound together, and lye as if they were buried in their proper bodies, or tartarous feces.

But if thou wilt yet knowe moze manifestly the corrosiue force, and inflaming heate of the saide spirits, consider the strong waters, (which are nothing else but the spirits of *Piter*, and *Nitriol*) which thou shalt see will dissolue silver, or any hard metall. But if thou put but one onely ounce of silver, to one hundred pound waight of *Nitriol* and *Piter*, as they are in their owne nature and body, yet they will neuer be able to dissolue it. *Dissolving spirits.*

It is therefore manifest, that such violent forces and operations, are onely in the spirits, seperated, euaporated, and dissolved from their body: the which forces thou shalt by no safer meanes take away and suppress, then if the same spirits be againe incorporated, and coagulated. And this is performed by that Salt Armoniac sharpe of nature, which is in Vineger, as also in other things which haue sharpnesse.

But peraduenture there are some, which now thinking that we haue killed our selues with our owne sword, will in-

Objection.

The Practise of

Answers.

ferre upon the same example by vs alleaged, that such essences prepared by Chymists, are all for the most part spiritual, and therefore by consequence, are more violent remedies then is fitting for nature to beare, and therefore can not be giuen with safetie. I would haue those which make this obiection, to be in this wise answered. That the reason is not all one, and therefore the conclusion not good. For if we take the spirit of Vitriol, or of Salt-Peter, which indeed are spirits partaking of the terrestrial fire, yet neuerthelesse they may bee so sweetened, and mingled with broathes or other conuenient liquors, that they will be very familiar to nature, grateful, sauory, and gentle, and not without great vertue and efficacy. The iuice of Lemons giuen by it selfe alone into great plenty, can hurt the stomach. For the which cause our manner is, to mingle it with some liquor, or with sugar, and so bring it into a Syrup or Julep, no lesse profitable then pleasing to the stomach.

The spirit of vitriol and his vertue.

But the vertue of the spirit of vitriol is better knowne at this day, and commended of the most approued Physicians of diuers countries, then that the ignorant can detract any thing from the dignity and praise thereof. It is reported very credibly, that in France it is much bled and commended for the effects it hath to extinguish burning feauers. And not without iust cause: for it is a most singular remedy, not onely against feauers, but also against many other contumacious sicknesses, as hereafter in due place, shall be shewed: but it is fit, that no other presume to administer it, then such as are expert Physicians, not Empirikes, and such as try conclusions by killing men.

A remedy against feauers.

Furthermore, the sharpe spirit drawn out of Peter alone, or Sulphur (among the metallick Salts) is of the same nature and property. For these doe auaille no lesse then the other, to extinguish feauers of what kind soeuer, by their coagulative vertue, whereby they doe tame, subdue, and coagulate, those Sulphurs and burning spirits of our body.

Obiection.

Moreover, there are other some, which iudge vs worthy of much reprehension, because we said afore, that one and the selfe same Sharpe Salt Armoniac, hath both vertue to dissolve, and al-

Hermeticall Physicke.

so to congeale: which being effects contrary, cannot proceed from one and the same cause, according to the common opinion of Philosophers.

To this we answer, that as we have spoken it, so we will maintaine it. And therefore we say againe, that this Salt Armoniac sharpe of nature, whereof we speake, can both dissolve bodies, and also (which is moze to be marvailed at) congeale spirits: yea and which is yet moze wonderfull, even in the middle of fire it can congeale.

And concerning dissolution, it shall not be necessary that we prove this, because it is well known to persons of very meane skill. And now to say somewhat for the ignorant's sake: The spirit of Nitriol or of Sulphur, or of lower spiter, wel prepared, and separated from all terrestrellie, both dissolve corall and pearles.

By which dissolution, an excellent remedy is made to stop the fluxes hepatic, *Lienterie*, and *Dysenterie*, where the liver hath need of speedy corroboracion. But they must necessarily be prepared according to Art.

But now time and reason perswadeth vs, that we say some what concerning the contrarie faculty of this sharpnesse, which is contrary to the other coagulating effect. To doe this, little wit, and lesse labour wil serue. For they which are but meanely saine in the Spargerick Art, and haue bene *Chymists* a very short time, or if they be but common Apothecaries, they know this, and haue saine it in the preparation of quicksilver: whose liqur and running nature, no exterior coldnesse, no Elementall frost, how great soeuer the same be, congeale or fixe. But if it be sublimed with Nitriol onely meanely calcined, it will come to passe, that Mercury or quick-silver which desireth his coagulation as his perfection, by a certaine magnetical vertue, draweth into it selfe that Sulphur, or that Salt Armoniac sharpe of nature, by the benefit whereof, of running it is made solid and firme, so as thou maiest easily handle it.

Being brought into this forme, it is commonly called Sublimate. But to make it yet moze perfect, those which are careful and skillfull workmen, reiterate their sublimations, ad-

*A remedy to
stoppe fluxes.*

*The fixing of
quick-silver.*

The Practise of

ding to this new Vitriol, that by his Salt Armoniac of nature, it may be impregnated. And thus at the last it becommeth solid, and cleare as any Chryſtal Glasse.

Spargeric Phylosophers, can so dispoyle againe this Mercurie so prepared, of his coagulation, or of his sharpe Salt Armoniac of nature, that he shal returne to his former state, and of Ayre shal become moueable and running. But he is now perfectly clenſed, and is now no more common Mercury or Hydragyre, but the Phylosophers Mercury.

*Mercuris of
the Phyloſo-
phers.*

And now, if the foresaid water be exhale or vapored, that there may remaine nothing but a sharpe liquoz, like unto the spirit of Vitriol, thou shalt haue a liquoz more excellent then any Vitriolated spirit, and truly spiritual. And so in steede of a great payson which was mixed with Mercurie (which was then nothing but a certaine terrestrial corrosiue fire) thou shalt now haue the true spirit of Vitriol: whose greater and better part vaporeth away, is consumed and lost, if it bee extracted according to the common manner, with that great and violent fire by Recti-
fied.

*The right spi-
rit of Vitriol:
good against
the falling
cail.*

This spirit prepared after the saide manner, is exceeding good, and a speciall commaunder of the Epilepsie, if it be administered by a skilful Physitian, not by an Emperick, with proper and conuenient liquoz. And this is one tryal of the vertue of coagulating Mercury.

The same coagulating force of his death manifestly appeare in those preparations which are called precipitations, which are made with the sharpe spirits of Vitriol and of Sulphur, by the meanes whereof it may be brought into a powder, which cannot be easily done by fire.

*A remedy
for Gangre-
na, & eating
ulcers.*

But that it may appeare that this coagulating power of Armoniac of nature, is not onely vpon Mercurie, (ouer whome it can exercise this power) but nothing at all vpon the spirits Niter. Sulphurus of our bodies, with the which quicksilver hath no simpathy, or conuenience) we wil shew it by a certaine other manifest demonstration, and the same most true: as shall appeare to them which will try it. And in the same
experiment.

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experiment I wil also teach a very excellent remedy against Gangrena, and all sorts of cankerous Ulcers : if any bee loth to take it inwardly into the body, because of the hyne ingredient.

Take the hyne of a boy, betwene the age of ten and fifteen, which drincketh wine in good quantity: let it be depured according to Art: Adde hereunto of *Romane*, or *Hungarian Vitriol* (so by these the operation wil be the better) I say of the Vitriol, twice so much. Put it to digestion in *Balneo Mar*, which is moyst, by the space of sixe or eight dayes, in one, or in several glasse Alchemicks. For there is required much matter. This digestion being ended, thou shalt increase the fire of Balne til the water seethe. Presently set on a head with a receiuer, and distill the water.

*Water for
the Ophthalmic.*

And the same which first commeth forth, is an excellent Ophthalmick water for the eyes. The second something more sharp then the former, is excellent good to assuage the paines of the Gout.

*Water to ease
the gout.*

Thus goe forward, bring the heate of the Balne, or else by hote ashes, untill the matter in the bottom of the Alchemick remains like unto hony. The which afterward thou shalt put into an yron vessel, and putting fire vnder it, stirre it continually with an yron spattle, that it cleaue not too: & this thou shalt continue so long, until all the liques is vapoized away, and that there remaineth onely the Salt of Vitriol, and of the hyne dry in the bottome, and in a certaine masse. This being poulozed, put it into a cornute, wel luted, hauing a wide receiuer, wel closed, that the spirits issue not forth. Then put to a vehement fire, such as is needful for the making of strong water, or the spirit of Vitriol.

But the fire must bee moderated by degrees, untill it come to the highest degree, as Art requireth. And then at the last you shall see the receiuer filled euery where with white spirits, which in that great heate will be congealed as it were into Ice-sickels, hauing all bout the body of the receiuer:

The practise of

much like unto the hayse or white thredes, which in time of frost are congealed out of foggy mists, and doe hang upon the trees. These are the spirits of the Salt, which through the vehement heate of the fire, are thus formed.

A remedy against obstructions, and to break the Stone.

This Ale may be kept, after the manner of Salt Peter. Where of if thou giue one scruple or halfe a scruple, in br oath, wine, or other conuenient liquoz, it will shewe it selfe an excellent remedy against all obstructions of the Liver and of the spleene, it prouoketh vniuers, and is also a special remedy against the Stone.

Gangrena cured.

The same Ale being brought into water (soz it will easily be dissolved) is a principal remedy for Inflammations and Gangrenas, which very sodainly it extinguisheth. Out of this so faire and noble experient, every true Philosopher and Physitian, will take occasion of seeking and searching further then the common sort are wont: and so he may more certainly finde out the causes of stones congealed, which are ingendred of the same salts or tartarous matter in diuers parts of our body.

Causes of the Stone.

He will also haue more quick insight into many other diseases which come by the coagulation of the foresaid sharpe and vitriolated spirits, or else of the euaporations of other most sharpe spirits, from whence Inflammations, and gouty paines with swellings doe spring, by the inward vertue of the thickened spirits aforesaid. These things being thus knowne, a remedy wil easily be found to mitigate, and to dissolve such calculous and stony matter, if we marke and consider diligently, where that sharpe vertue lyeth hidden, and wherein also the coagulative propertie of the said spirits are.

Also the same contemplation, will giue occasion to prae into the diuers and sundry meteoers, which shewe themselves in man, the little world, out of those continual vapours and exhalations which are lifted vp from the lower belly (which we filly compare with the earth) into the aire, that is to say, into the vppermost region of the body, the vaine. So it shal appeare, that from the Mercurial vapours, thickened into cloudes through the coldnesse of the vaine, and by the same not able to be dispersed, doe fall sometimes moderate showrs, and simple in thewe,

and

Hermeticall Phyficke.

and sometime out of thicke clouds abundance of waters. Whether of come either gentle Rheumes, or violent catarres, which are called suffocative, because the matter rusheth after a certaine violent manner, vpon the vital partes. Furthermore, out of the same contemplations thou shalt finde the true original of windes, of haile, of snowe, whereof commeth the tingling in the eares, the Palsey, the Apoplexie, and such like diseases, stirred vp from the Mercurial thickened vapours. The which diseases come not (as some doth thinke) because of coldnesse onely: but the cause also thereof is the sharpenesse of Salt vitriolated, which being mixed with those Mercurial vapours, doth suddenly coagulate and congeale them: and this is the cause of Apoplexies and such like. For to take an example from our owne body, to manifest this thing, the vyne which we make, is so replenished with these mercurial humours, mixed with sharpe salt, that it hath force and power to coagulate. Wherefore this which wee haue saide must simply be granted vnto vs that Salt Armoniac of natural sharpe, hath force to dissolue bodies, and to coagulate spirits, as wee haue plainly declared in the foresaid experiments.

*Sal- Armo-
niac a coag-
lator and a
dissoluer.*

But peradventure some yong scoffing Scholler, which neuer knew what Philosophy meant, with great confidence and no shame (as of late one which shewed him selte an Ass and a Calf, and yet of a ripe wit did) dare rise vp against vs and say, that in our body, no vitriolated nature can be found, nor any thing like vnto it. But this fellowe and such like, wee will teach sufficiently and moderately (if they will not refuse to learne) in our booke concerning the hidden nature of things, and the perfection of art, where we will declare this thing, and many other profitable questions, necessary for a true Philosopher. But yet not to let the matter utterly passe, without some thing spoken concerning this point, I will utter my selfe in few words.

First of all I wish, that exact consideration be had, which is that fire of nature, and which is the outgour of the concoction of meate in our stomack, which dissoluth & chaungeth the same, and that in so short a time, as neither burning water, nor elementarie fire,

The practise of

The cause of
dogge-like
appetite.

fire can doe, no not in long time. Let them also I pray you consider what is the cause of that dog-like appetite which some men haue, by which they are wont so readily to consume all the meat in their stomach, that nature hath scarce lawfull space to nourish her selfe: and from whence this insatiable hunger cometh. According to the common opinion, it befallerh some man to haue this appetite, by reason of a certaine sharpe and melancholick humour, which being thrust downe into his sides, doth sometimes boyle vp like most strong vinegar, or rather in deed like oile of vitriol, or like some such dissoluing and deuouring thing. For truly, if that sharpnesse were diligently considered, and thoroughly looked into by Philosophical anatomie, it would easily be iudged by good and indifferent men, that it should not moze busily to bee sayde vitriolated, than melancholick: nay moze aptly and better: because melancholie, neither can, nor hath been wont to worke such effects, except by the solwenesse aforesaid. For by this manner of speaking, the dissoluing vertue, and al other properties, are in farre better sort expressed, which shal easily appeare in him which wil thoroughly scanne and weigh al things.

Choller, ru-
sie, yeallow,
and greene.

And what doth let vs now, to call such faculties and humours vitriolated, when as al their properties and forces, doe come so nare to the nature of vitriol? Shal it bee free and permitted to common Physicians, to call choler, *Eruginus*, *Vitelline*, & *Pro-racius*, for the likenesse & affinitie of those things from whence the name is borrowed: and why then shal it not bee lawfull for vs to doe the like, and to say that humours are vitriolated, because they partake of the nature of vitriole?

But let vs retorne to our Meteors which are in our bodie: hauing already spoken of them which are raised vp by the vapours of mercurial liquors, which haue a similitude with the watery, and also with those which proceed out of the mere vapours of the earth of the great world. Now it remaineth that wee say something also of the others.

Therefore euen as as the vapours and exhalations sulphureus, pitrous, or Antimonial, carryed vp out of the eath into the
; Ayre

Hermeticall Phyficke.

Ayre and cloudes, doe cause fiery Meteors, Coxrulsations, Lightnings, Thundrings, Comets, and such like: enen so also in our bodies, from the fumes and smoakie euaporations proceeding from burnt and scorched blood, and from so manifold and diuers tartarous, sulphurous, and niterous fumes, with the which our bowels doe abound, the like Meteors are produced. For such fuming matter, lying burning in the sides, nere to the Liver and the Spleene, hindered by windinesse, being thereof caused, or else stirred by an immoderate and fearceous heate, being at the last lifted vp and carried into the bzaine, and therein set on fire, stirred by Meteors, long madnesse, burning phrenzies, settled melanchollies, dotings, paines of the head, falling sickneses, and many such like. Some of these continue long, by reason of the clammy hardinesse or aboundance of the matter, as madnesse: other some are sooner gone, as Phrenzies: some doe more fearfully exercise a man, some more gently, according as the saide fuming matters bee more or lesse sharpe, abundant, cleaning, Salt, sulphurous, or of qualitie more or lesse inflammable, or by any manner of other meanes hurtfull. For there is great diuersitie of these samie matters: no lesse than wee see differences of fires and smoakes in combustible woods, whereof some are more clammy, some more salt, some sulphurous, and such like diuersities.

The same diuersitie also is to bee seene in the separation of the spirits of Beere, of Ale, of Cider, of Wine, of Hydromel, and of such like drinks, the diuersitie whereof doth manifestly appeare, by the odours which doe abundantly ascend into the nose.

Also in Saltes, Sulphurs and oyles, which are distilled, the diuersitie of vapours, (which are nothing but the spirits produced out of many tartarous matters) doe manifestly declare the same. For of these, some are sharpe, some slowe, some biting, some stinking, some odoriferous, some so piercing, that the very odour doth strike the bzayne, and doe cause extraordinary needling, or else by some other meanes

*The Philo-
sophical
cause of
Aeteors
&c.*

*The cause of
madnesse,
Phrensie,
and such
like.*

The Practise of

meanes doe hurt the braine, dazeling, dulling, or troubling the spirits, or else by fumes which are sulphurus and stupefactiue.

The same differences are to be made in Antimonials, Arsenicals, and Mineral humours, or vapours, and that out of their effect, either septic putrifying, or caustic burning, the which effects are in the said fumes, by the meanes of salt. Such peering fumes are too wel knowne, and felt of our eyes oftentimes, to which they bring by their sharpenesse, paines, inflammations, and flowing of teares. Whereupon out of this diuersitie of fumes, there arise diuers passions, in continuance, in maladie, and in be-
mencie, more or lesse inuading and troubling, according to the nature, mineral, and condition of the qualitie or quantitie of the exhalations, and of their substances, which are lifted by with them, as it were in a certaine chariot.

Moreover, we see in the bowels of the earth of the little world, man, no lesse then in the great worlds belly: in the bellies I say of both, almost the same effects are to be seene of Meteors, as wel waterie as fierie. For example, the Tympanie, the swelling of the Coddies, windiness of the stomack, and bellie: al which doe represent the windes, raynes, and Earth-quakes of the earth: and the waters within the body, and betwene the skin and the flesh, doe represent the Sea, the Riuer and Springs of the earth.

Also there are in man diuers fierie Meteors, by reason of the exhalations, of the piterous and sulphurus spirits, which being set on fire, arise by such diuersities of feaues and inflammations.

There are bred also in man, diuers metallie substances, as sandes, and stones, which are commonly ingendered in diuers parts of his bodie, as in his bowels, stomack, gaule, spleene, liver, yea, in the lunges and braine: but more often in the reynes and bladder, which are the most fertile mines of al the rest.

There are also portreated in mans bodie, certaine concreate & congealed Juices; as many kindes of sulphurs, but of Saltes more differences, bitriolated, alluminous, niterous, and Gem-
mens. Salt-gemme, or common salt, is plentiful in Salt spittle:
below

Hermeticall Physicke.

solwer Salt-Armoniac, in solwer flegme oz spittle, and also in a certaine kinde of solwer melancholy: salt vitriolated and of the colour of rustie metal, in choller that is of the same complexion: Salt aluminous, pricking and stipticke, in glassy steame, of the same qualitie: Salt niterous and bitter, in bitter choller. Moreover, Urines which are wholly niterous, doe represent a matter most like to Siter. There are also in this little worlde, as also in the greater worlde, found many differences of Salts: as a suggered salt, in sweete flegme: as also an Arsenical and corrodng Salt, in malignant and pestilent humours. From the resolutions of the which Saltes, but most especially of the Triplick oz corrodng salts, come certaine kindes of Chollickes, which afterwards degenerate into contractions of the bowels: From the corrosiue Salts spring diuers kindes of disenteric fluxes: from the bzlnish salts, come the burnings of Urines: from the tart Salts, cometh the appetite of the Stomach: from the Arsenicall Salts, comes Carbuncles, cankerous Ulcers, running pockes, & such like. And of the congelations of these salts, comes Goutes, Stones, Scirrhus hardnesse, and diuers kindes of obstructions, according to the diuersitie of tartars, and of Salts which are ingendzed and procreate to nature, in our body. From these things, are the causes of diseases in mans body, to be truely and exactly learned and discerned: without the which wee shal in vaine seeke for remedies.

Salts of diuers kinds in mans body.

But to make al which, hath bene hitherto spoken moze plaine, wee wil adde certayne manifest demonstrations, and playnes to sense, but yet in as bziese manner as I can, seeing wee haue reserued a moze ample and special Treatise of these things to our worke, concerning the hidden nature of things.

It is known and confessed of al, by the Edict of Hyppocrates, the chiefeest Authour of Physitians, that our body consisteth of things containing of things contained, and of things enforcing. The things containing, are the solide and moze firme partes, as the bones, gristles, ligaments, flesh, which doe containe, and as it were restraine, the moze soft and delicate parts.

The practise of

The contents are in a two-fold difference: some are violent breathing out, and entozing: (as Physicians speake) other-
some moistening, and flowing out. The first sort, are the spi-
rits of our radical Ballam, which they call naturall spirits,
whether they be firmly fixed in any one part, or whether
they haue scope and recourse throughout the whole body; gene-
rated of the most pure substance spiritual, of the Sulphurus li-
quor, and of the salts of the nourishments of our life. Further-
more, they diuise the spirits, into natural, vital, and animal.

All these, are either natural and pure, or else impure and se-
culent. The one are of a most pure nature, ethereal and conser-
uers of life: the other grosse and impure in comparison of them,
subject to alterations, for that they participate much of the secu-
lent impuritie of Mercurie, and of the liquors of Salt, and also
of the aluments of Sulphur: of the which beginnings wee doe
consist, as wee said befoze. The moistening parts are mercu-
rial liquors, or that which they commonly call humours, as
well the natural, profitting and nourishing, which retainne some-
what of the spirit of life, as the vnprofitable and excremental.

The out-flowing and breathing forth, are the breathes, vnder
which name also wee comprehend the vapours, of the which wee
made mention befoze: which vapours are a distillation, and that
moost euaporation, taken from the moze watery part of humo-
ral or mercurial things: or else a dry exhalation, of Sulphurus
and tartarous things, and of Salts of our body.

And such exhalations also are no other thing, but fumes and
spiritual smoakes, but yet excremental, and therefore superflu-
ous. For beside those first seperations, which nature maketh
out of the moze grosse part of nourishments, by the excretion
and separation of the ordinarie impure feces: there are yet al-
so in the Chylus, or good Juice, and in the very blood,
which of all other humours are most noble, certaine super-
fluous impurities, which for the same cause Nature se-
perateth.

Therefore the moze moost superfluities are separated by eu-
aporations, and those onely which are seperated in the third con-
section,

Hermeticall Physicke.

ection, which could not be made semblable or like to the nourishing parts. For the which cause nature expelleth them by insensible passages, euē through the pores of the skin, that our naturall heate may the more freely be winded by the ayre, and the burning of the heart comforted.

The breathing superfluities also, doe participate as much of the drie as of the moyst: that is to say, of those which are exhaled and euaporated out of the sulphurous salt matters, and mercurial liquors. Whereof the more thinne and breathis part, passe by insensible transpirations: the more waterie, by sweates: but the more soule, and that which is feculent, cleaeneth to the outside of the skinne.

But now, if such vapouring exhalations be retained still in our body, (the which sometime cometh to passe through the closeness of the ayre compassing vs about, by the shrinking of the skin, by occasion of place, or of age, by intemperate life, by a naturall disposition, by the thicknesse of the skinne, or by such like occasions) then it cannot be, but that such bodies shal be subject to many other diseases, than those whereof we haue spoken before.

*The stopping
of the pores
procreeth
sickness.*

It is also to be remembred in this place, that in all these euaporations, & ordinarie exhalations, somewhat of our substance-lying nectar of life, or of our radical Balsam, both also breathe away. The which breathing, if it be gently and sparingly, and without all manner violence and force, but by a certaine voluntarie continuance, and naturall, then our age is prolonged, in the meane time declining to extreme old age by little and little, untill al our water of life, or radical oyle (which continueth the lampe of our life) be consumed.

But if the sayd exhalation or breathing be violently and suddenly enforced, as it cometh to passe in burning feaours, and in many other sicknesses, faintings, passions, and most vehement motions of the spirits of our body, then our life shall be preuented before age. Whereupon cometh the buttimely, and in some sort, the violent death of many: and yet the cause of such violence coming from an internal occasion.

The Practise of

And because it is very pertinent and necessarie, that wee rightly vnderstand those things which wee haue now spoken, concerning the natures of the contents in vs, that is to say, of the enforcements, moistenings, and out-flowings: and so much the rather, because by them wee come to the knowledge of our spirits, and of our radical moisture, or nectar of life, and also to the causes of the conseruation, prolongation, destruction, and abzeuiation of our life, I will therefore now declare them all by an example, whereby euery one which wil giue care, may come to the perfect knowledge of those things.

And yet wee doe not much esteeme presumptions, probable reasons, or authorities, but wee wil ground our demonstration vpon the very senses themselves, that those things which wee speake, may bee both seene and felt. And if so bee any bee so farre deuoyd of shame, that hee will yet obstinately contradict vs, we will say to him, as sometime *Auerrho* said: *One experience, is more of value, than many reasons.* Experience cannot bee without sense: he which denieth sense, is woorthy to haue no vse of sense.

And sozasmuch as *Aristotle* sayd, that the foundation of all demonstration is in sense, Who is hee that dare gaine say it?

Therefore wee wil take Wine againe for an example, sozasmuch as wee vied the same before. In which wine how apparantly and manifestly doe such separations, and excrements appeare to bee made? And this it doth by his owne proper nature, that the more easily the nature of either of them, and of both, may manifestly bee knownen by this Analogie and resemblance which it hath with our blood. For by the clesing of wine, wee know the vitall Anatomie of our blood: and by the same it will appeare which are our natural spirits ethereal as also which is our native heate, and radical moisture, which two doe uphold our body, and defend our life, and of whose helpe either of them haue needs: sozasmuch as that radical moisture is the soue and nourisher of heate, and this same heate subsisteth by the benefite of that moisture.

Thua

Hermeticall physicke.

Thus these two replenished with spirit, and as it were knit together, are spread and diffused through the whole body. By this same example, the difference betwene nourishing vital humiditie, and that which is vnprofitable and excremental, wil plainly appeare. Furthermoze, it wil appeare which be moyst, and which be dry, in that kind of moystures which are outflowing: and which of them are hurtful to our nature, and which profitable. By which anatomie of blood, the reader willing to learne, shal profit moze (as I thinke) because we referre those foure humors, (wherof they make blood one) to the very same, and doe by a certaine analogie and resemblance, compare it therewith. But to come to the matter.

Wherefoze when the wine is prepared, the clusters of grapes are crushed in the wine-presse first, and the skinnies and kernels with the stalkes are throwne away. Then the vnprofitable cleasings and excrements, being partly by mans industrie, and partly by the nature of the wine it selfe being reiected, the wine is powzed into caskes and vessels. In these, digestion being made, by his owne force, it separateth and purgeth forth together those feculent and moze grosse superfluities. This done, the wine is all most perfect, and fit for drinke and nourishment.

What first artificiall preparation of wine, (which is made by the exprestion and separation of the Vintners) doth after a certaine manner represent vnto vs, the preparation of wheate, in the which separation, the chaffe and the bzanne being taken away, the rest is ground into meale, that it may be more fit for nourishment. Even so in like manner in our mouthes. first preparation of the flesh is made from the bones, or such like: And the exprestion or grinding is made with the mouth and teeth, then after due chewing, the meale is sent down into the stomack. This is the first resembled preparation of our nourishment, with that first preparation of wine, and wheate, and that which is put into our stomack, answereth that wine, which at the first is put into vessels & the meale which is ground. Wherefoze after this, there is another working in the stomack by nature. For whatsoever the stomack receiveth, it concocteth, and digesteth: yea all kind of

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meates mixed together, like wine in his caske, or any other kind of drinke, made of hony, fruites, barley, or of water wherein diuers things are sodden.

The Stomach therefore is that vessell of nature, wherein not only the matter put into it is concocted and digested: but also it is the same which seperateth the tartarous feces, and whatsoever is excremental therein, by such passages and vents, as nature hath provided to that end. At the length after much purifying, the blood is cleansed, being the red fontaine, and the original of the spirits of our life: even like as wine which thoroughly fined is preferred before all others, which serue for the nourishing and refreshing of our life. But let vs now procede.

Out of this artificial wine, with the helpe of gentle fire, by circulatozie vessels (as they terme them) is extracted a fire of nature, which attendeth the radical moisture: namely, a water of life, wholly fiery and ethereal, a quintessence, altogether spiritual, and almost of an incorruptible nature.

After the very same manner, through the benefite of nature, and by Circulation which is made by the heate of the Heart, and of the Liver, there is generated and extracted in vs that quickening fire, accompanied and nourished with his proper vinctuous humour, and radical, which is the water of life, and true and quickening Spector, the quintessence, and almost the ethereal spirit, the incorruptible vpholder and conseruer of our life.

This also here by the way commonly to be noted in the operation of the foresaid wine, which is also worthy the marking and admiration: namely, that two or three fiery coales and no more, put vnder a large vessel or chaldron, (which may containe five gallons, will heate the same wine, and will procure the spirit of wine to distill: when as by that small heate, a much lesse portion of water, cannot bee made blood warme. But which is more to bee maruailed at and obserued, when the same spirit of wine, doth passe through the Columina (as they terme it) namely by very long conduites and pipes of brasse retorted, fit for this distillation, it doth so heate them, as also a whole
pipesfull

*Spirit of
wine.*

Hermetical Physicke.

pipeful of cold water beside, and farre enough from fire, (in the which the saide pipes are moystened) that a man may scarce handle them. The which is to bee attributed to the great heate which the spirit of wine giueth to the colde water passing through the foresaide pipes. For when all the spirit of wine is distilled forth, although thou put vnder the saide vessel a much more vehement fire, yet thou shalt feeke the heate of that water in the vessel contained, to bee extinguished and co'ed. The which should put vs in minde what is the next cause and original of natural or connatural heate in vs: for this heate is stirred vp in vs by the continual circulation of the quickening spirit of our blood.

When all this water of life is at last distilled forth by a certaine internal, external, and violent heate, or else utterly wasted by progresse of time, then doth appeare the extinction of that quickening heate, and cold death insueth. But to returne to the matter.

After the extraction of the true *Aqua-Vitæ*, or spirit of wine, (which is the whole purity of those three substantial beginnings) whose liquor representeth Mercury, whose flame, which it readily concealeth, sheweth the Sulphurus nature, and the exceeding strong taste, declareth the spirit of Salt Armoniac) there remaineth great plenty of steame, or of Mercurial water, which as yet containeth some quantity of spirit of wine.

But the last remainder is no better then vnprofitable water, which soone corrupteth in like manner, after the extraction of the water of life, (which is truly spiritual,) from out of our blood, there remaineth in our body, that moyst and moystening liquor, which is partly nourishing, and partly excrementall, as is saide afoze. Lastly, there remaine our and above the former, the *Feces Tartarous* residues, and *Spiritus Sulphurus* matter, which containe many stinking Impurities, as also greate plentie of Salt.

The impurities, doe sufficiently shewe the impurities in
the

The practise of

the eyes, and filthie stinkes out of the nostrills, where as diuers oyles are distilled out of the said sces by vehement fire. And out of the very sces there is extracted Salt, if they be calcined, and the same is also fired with his proper steame, as we haue shewed afoze in the working of the same vegetable. This Salt is made Volatil, with Salt Armoniac, lying contained in his own spirit, or water of life, proceeding as we haue already shewed.

In like sort in blood, beside that spirit of life and Mercurial liquor, (which two may in very deepe be seperated from blood it selfe, and shewed to the eye, after conuenient digestions, in the heate of *Balne Mary*, which resembleth the heate of nature, that it may the better and more easily appeare, how the same heate, and the same nature in vs, maketh the same seperations and operations) I say, beside those two, a certaine soft consistence like liquor, wil reside in the bottome, wherein thou shalt finde many impurities, to be seene and smelt, if the same matter be dyed vpon a fire of ashes, proportionable to the heate of a seauer, and no greater.

This *Plster Sulphurus* stinke is that, which manifestly causeth in vs fiery meteors, as wel in the vpper, as in the inferiour part of the body, and which bringeth forth innumerable passions and paines beside, as is already shewed afoze.

So also by the force of the fire, Sulphurs and oyles, thick and gluing like pitch, may be seperated out of the sces and tartar of blood, no lesse then out of wine, so offensive with stinke, as thou art not able to abide the odour thereof: whereof, how many diseases may arise in our bodies, euery man may easily coniecture.

This done, there wil remaine ashes, out of which a Salt is extracted, the which (by the vertue of the Salt Armoniac of nature) may be made Volatil, and the very same which *Lullie* calleth the greater *Lunarie*, for the imitation of the vegetable work. This worke is very admirable, by which the true *Sumie*, the vniuersal Medicine, and the true Balsam conseruing and restoring nature is made. And this is the true and vital anatomic of blood, which by manifest demonstration we haue shewed, that it hath a great analogie, proportion and resemblance with wine: when

Hermeticall Physicke.

When as a true Philosopher, as wel out of the one as out of the other (saying that the one requirith greater artifice) knoweth how to separate waters of life merely spirituall, which are saide to be very forcible and strong: and beside these, Mercuriall liquors, which are as wel profitable as hurtful, which are also moystening: and finally, which knoweth how to extract vapors, and exhalations running, which are called out-flowings.

Now therefore, if so be in wine, which we easily use to nourish our bodies, and the same pure and cleare after the separation of the spirit thereof, we see and behold so many unkindly things, and so impure; how many more grosse impurities I pray you shall we finde in the Lees of wines cleaving to the caskes, and in the grosse residue of the same?

They which knowe and understand that great and exceeding blacknesse of wine lees (which is manifestly to be seene in the calcination thereof) and the separation of his spirit, and of his oyle, red, blacke and stinking, which is done by distillation, they (I say) can give cleare testimony and credibly informe, what a great stinke there is in the Sulphur thereof: and how great the acrimony and biting sharpnesse is in the same tartar or lees, by reason of the Salt which is extracted out of the same, and the oyle which is made by the resolution of the same Salt of tartar. And trust mee, in the feces of the same wine, there are found, beside the things already spoken, those matters which are more grosse, impure and stinking, as they wel knowe, who to calcine them into ashes (which they call clanelated) are compelled to goe out of the Cities into the fieldes, and places further off, by reason of their exceeding infection and stinke, with the which they are wont to infect the places nere adjoining.

What marvaile is it then, as is shewed afoze, if in our blood, after the separation of the true spirit, there are found so many unkindly, tartarous, stinking and Sulphurous impurities: But what marvaile I say, if more and greater impurities and stinkes, are to bee found in divers of the Heterogeneous parts of the Chylus, or best matter digested in the

The practise of

Stomach for nourishment, from whence blood becometh his first beginning of his composition? That tartar or lees, is of the blood which cleaveth to the vessels of the bowels. Now the feces of the Chylus are nothing else, but that huge heape of excrements of diuers sorts, which are in that nourishment existing in diuers parts of the body. And when those *Aster-Sulphurus* and tartarous impurities, cannot by nature be digested, overcome and expelled, they stuffe the bowels, they are made the seminarie and store-house of most grievous sicknesses: so that if we will confesse y^e truth, we must of necessity say with great *Hipocrates*, that sicknesses haue both their seedes, and also their rootes in our bodies: the which most evidently appeareth by the foresaide comparison of wine and blood. The which standeth vpon apparant and sensible foundations, and not vpon doubtfull figments and Imaginations.

And as we see in the spring times, when nature putteth forth her flowers, that the lees of wine, are mixed with the wine it selfe, and doe trouble it, and oftentimes corrupt it: and that as in the exceeding heate of the Sommer Sunne, the more hote *Sulphurus* part of the same wine, that is, the spirit, may and is wont to vapour away, whereof followeth the corruption of the same wine: euen so also, about the same seasons and times, the feces, and tartarous heape mixed with our blood, doth at the last peruert, and corrupt it: hereof cometh the occasion and multiplication of sicknesses. For the spirit of blood being disappeared and seperated, both by external and also by internal heate, it must needs bee corrupted, to the which corruption, arising of the said causes, the cause of many sicknesses is rather to be referred, then to those bare simple qualities, of hote and cold, dry and moist.

As therefore we haue taught in the seperation of the true spirit of wine (which resembleth the celestiall and spiritual Nectar of our life) many impurities thereof doe manifestly appeare: euen so, and after the very same sort, it farcth with wheate with fruits, and with meates and drinckes prepared of them, and generally with all other begetable things, proceeding after the same manner

Hermeticall phylicke.

as we haue said, concerning wine. For they haue no light propo-
tion with our blood, according to this saying: We are nourished
with those things whereof we consist: which thou maiest aptly
turne and say; we consist of those things, wherewith we are nou-
rished. But the one partaketh of the other, or of this or of that
more then of the other: as for example, of the spirit, of the Mer-
curial liquoz, of Salt, of the feces, & of the Rinking & vnprofitable
excrements: which is the reason, that out of this or that more com-
mendable kinde of meate, the more woorthy and commendable
blood is generated.

Therefore to adde one example more in stead of a surplussage
of waight, let it not be forgotten, that out of Hydromel, Cider,
Ale, or such like kind of Drinckes, & out of their feces, the same pre-
parations and seperations, as wel of a commendable liquoz, as
of feces, may be made after the same maner, as we haue before
shewed to be done concerning wine: and that the beginnings
and heterogeneous and vnaturall parts, may in the same sort be
extracted out of these, as out of that other.

To conclude, thou maiest with better successe learne the be-
ginnings of sicknesses, by making a comparison betwene the
preparation and seperation of those things which giue nourish-
ment vnto man, and our blood, then if according to the comon
maner thou haue recourse to the humours, & bare qualities, and
so to seeke out and discerne the causes & originals of sicknesses,
by a certaine witty contemplation, rather then by that which is
more true and infallible.

Thus we haue thought good to set down these things by way
of anticipation, concerning the exact, and internal anatomy of hu-
mours, & concerning also the artificiall examining of them: both
that thereby it might appeare from whence the natural impres-
sions of things, & the infallible causes of diseases are to be sought,
as also that the true Philosophers & Physicians may vnderstand
thereby the way to compound, prepare, and administer artificially
medicines and remedies, which now we intend to shew, euen
according to the order and method of the Dogmatickes. So as
we thinke it not good, bitterly to reiect the olde, nor wholly
to followe the newe, but to restore the old forme of composition.

The Practise of

on of Medicines increased and amended with many of our inventions, experiments, and compositions, for the publique good, and for the health of the sicke, as also for the instruction of some ignorant Physicians.

An Elixir of our description.

A wonderfull remedy to cure inueterate and almost desperate diseases, and to conferue health, and to prolong life, as followeth.

TAke of the roots of Zedoary, of Angelica, of Gentian, of Talerian, Tormentil, or Setfoyle, Goates beard, Galanga, the wood Aloes, and citrine or yeallow Sanders, of each three Dances. Of Baume, of red Mint, Hatozan, Basil, Hylope, Germander, Chamepithis, of each halfe a handfull: of Lawrell Berries & Juniper, of the leaues Peony, of Hefeli, or Comin, of Anis, of Bugwort, of Cardus-Benedictus, of each two ounces: the barke of Citrine, of Bissel of the oake, and of all the Mirabolans, of each one Dance. Cloues, Cinamum, Pace, Ginger, Cubebs, Cardamony, Pepper, long and round, Spikenard, of each one ounce and a halfe. Aloes Hepat, Myrhe, Olebanum, Bastic, of each five Drachmes. The flowers of Rosemary, of Sage, of Stechados, of Mary-golds, of Saint Iohns wort, of centaury the lesser, of Betonie, of the Linben tree, of each so many as yee can gripe with two fingers and the thumbe at twise: of the flowers of Chicory, commonly called Suckary, of red Roses, and of Buglosse, of each one gripe in like sort onely, of gruat hony, and of white Sugar, of each one pound. Of Aqua-Vita after the best manner rectified ten pound. Cut that which is to be cut, and beate that which is to be beaten.

All these things being put into a large Matras, and close stoppt that no breath come forth, set in horse-dung meanely hote, by the space of eight or ten dayes, to putrifie.

Being putrified, let them be hard and well pressed or strained, and put the liquoz distained into an Allemble, and distill it by a Cornute, at aconuenient fire.

The first water which cometh forth from the distained liquoz,

Hermeticall Phylicke.

liquor will be most cleare : keepe it by it selfe for it is precious.

Why Receiuer being of glasse must be of good receipt, and must be passing wel closed with the Cornute by the necke, that the least vapour come not forth. And when the Receiuer beginneth to be darkened, and to be filled with white spirits, thou shalt increase thy fire by degrees a little and a little, according to arte, until the said whited spirits appeare no more.

Then take away the Receiuer, that thou mayest put by it self that water which commeth forth the second time, and keepe it wel : it is called the mother of Balsam, being very profitable to roote out many sicknesses, and to conserue health.

*The water
of 2. degree.
Mercurie.*

Then againe put to thy Receiuer, and increase thy fire by degrees, as thou didst befoze, so long until at the first, there distill forth a yealow oyle : after that a red oyle, the matters in the Matrat remaining drie : and yet not thoroughly drie, least the liquor which shall distill forth doe smel of burning.

*An Oyle.
Sulphure
Fyer.*

These things done, take that most cleare water which came forth first of all in good plentie : powze it vpon the feces remaining : and make them to digest together by the space of 6. or 7. dayes, at the heate of *Baln-marie*, until the water be coloured and waxe yellow : that is to say, until it hath attracted the more fierie and oylie portion of the matter : and the feces which shall remaine, when they haue yeelved their whole tincture to the foze said water, reserue and keepe apart to such vse as hereafter shall be declared.

*The Feces
Salt.
Earth.*

(But if you think good, you may reserue a portion of euery of the said liquors to such medicinable vles as is befoze shewed, and vse the rest in the progresse of the foresaid worke, and in the subsequent.)

After you haue drawne the foresaid liquors, & that also which tooke last tincture from the feces, thou shalt mixe them together, that from thence thou mayest extract a farre more Elixir of life, than the former, and most precious : proceeding in manner following.

When thou hast mixed the foresaid three liquors together, thou shalt distill them by a Cornute, or by a glasse Alembic, permitting

*A most pre-
cious Elixir.*

The practile of

seruittig al digestion, vsing no other than the sayd mixture : vse and follow the same way & order, which thou diddest before, separating the Elements, and beginnings of liquors.

For thou shalt draw out of the first most cleare water, which thou shalt reserve by it selfe, namely, at such time as thou shalt perceiue the receiuer to be darkened with a cloudie fume : then chaunging the Receiuer, and putting too fire as thou didst before, thou shalt continue it so long, until thou see the liquor to issue forth of yealow colour, the which also thou shalt keepe apart as thou diddest the former.

In the meane time while the foresaide distillations, or separations of Elements, that is to say, of the two beginnings, Mercurie and Sulphur, are in hand, thou shalt calcine, at a Reuerberatorie fire, the Feces which thou reservedst before : out of the which, being brought to ashes, thou shalt extract salt, according to Arte, with thy first most cleare water; the water seasoned with his Salt, shal be mingled with the other two liquors which were reserved, that so at the least out of a Tryangle, thou mayest make a Circle O, as Philosophers speake: that is to say, that out of those three seueral waters, by circulation (in a Pellican) made according to Arte, there may come forth one essence : and so by that meanes that great *Elixir* of life, and admirable secret shal be made.

And not onely made, but also by so short a way, so easie, and so well knowen to true Philosophers, that they know thereby, how, and in what order to make *Elixirs* out of all things.

The vertues of this *Elixir* are unspeakable, both to the curing & also to the preventing of giddinaces in the head, the falling sicknesse, Apoplexies, Palsies, madnes, Melancholy, the Asthma, and diseases of the Lungs, faintings and soundings, fraunces, , Weaknesse of the Stomach, and of other parts, consumptions proceeding of an euil disposition of the bodies, passions proceeding from the gaule, and such like heauie and lamentable griefes.

Certaine droppes onely of this, being giuen in some conuenient

Hermeticall Phyficke.

nient bzoath, and fitting for the sicknesse. As for example, against the Epilepsie, with water of Peonie; of Lillyes, Connally, or of flowers of the Linden tree. Against the palse, with the water of Mary golde: against the pestilence with the water of Coates beard, or of water of *Cardus Benedictus*: against the Asthma or Tisick, with the water of Scabiose, or of Fole, scote, or such like.

Poisoner this *Elixir*, is of force to restore and conserve our radial Ballam, if sower or five droppes thereof, be given in bzoath, wine, or other convenient liquoz.

But peradventure thou wilt say, that the preparation of this *Elixir*, requireth too much labour, & is too tedious. But it is much better and more necessarie to spend the time in things so admirable and of so great importance, than about Medicines that are altogether unprofitable. And yet to serve every mans turne, I will set downe the preparation of an other *Elixir*, more easie, and peradventure more pleasing, to conserve health, and to pro- long life.

Another Elixir of life most easie to be made.

TAke the Rootes of *Gentian* slit in pieces, and dyed with a gentle heate, also the roote of the lesser *Centaury*, of each three ounces. *Galanga*, *Cinimon*, *Pace*, *Cloues*, of each one ounce. Flowers of *Sage*, of *S. Johns wort*, of each two gryptes with two fingers and a thumb. Of the best white wine 6. pound. Infuse these in a glasse Matrass, wel stopped, by the space of eight dayes, at a gentle fire of *Balne-Marie*. Then let them be wel strained, & so distilled by a glasse Alembic in ashes, til nothing remaine but drynesse.

Then powze the water distilled vpon the feces, that from them thou mayest drawe away the whole tincture, in a milke warme *Balne-Mary*: Bring the Feces (after the drawing away of the tincture) into ashes, which thou shalt put into *Hippo-* Hippocrates bagge, is like the bagge where crates bag, powzing the said coloured water oftentimes vpon the ashes, that it may draw vnto it the proper salt.

Glaze of this *Elixir* the fourth part of a spoonfull in some convenient liquoz. Use it a long time. It is a special remedie for all consumptions, for the weaknesse of the stomache, which through Hy- pocras runneth.

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it purgeth from tough and slimy humours which cleave to the same: It stayeth the breeding of wozmes, and keepeth the body in health. Take of this twice in one weeke and continue with it.

A *Treacle-water* for the head, helping all paines of the same, proper for the Apoplexie, Epilepsie, Palsey, and such like.

Take of the rootes of *Peony*, of *Bistorto*, of common *Acorns* or *Cane*, of each three ounces. Of ripe *Juniper-berryes*, and of the seeds of *Peony*, of each, one ounce: Of *Cloues* and *Paces*, of each 6. *Drachmes*. Of *Castoreum*, halfe an ounce: Of the flowers of *Stechados*, *Mary-gold*, *Rose-mary*, *Sage*, *Lillies* continually, of the *Linden tree*, of each, two gryptes with two fingers and the thumbe. Cut that which is to bee cut, and beate that which is to bee beaten: and infuse them by the space of 3. dayes, by the heat of a hote *Balne*, in white wine of the best, 2. pound: and with the waters of *Peony*, *Sage*, and of *Mary-goldes*, of each one pound.

Then straining them hard. To this liquer adde of *Treacle* of *Alexandria*, ounces 4. of *Anacardine confectioem Mesu*, one ounce and a halfe, of *Diamosch*, and *Aromatici Gabriel*, of each halfe an ounce.

Steepe or infuse these againe, by the space of two or three dayes, at the fire gentle of *Blan. M.* Then straine them againe, and distil them vpon ashes to drincke: and thereof a *Treacle-water* wil bee made.

A very smal spoonfull of this is sufficient to be giuen at once against the diseases before expressed.

Another *Treacle-water* cordiall, and comfortable for the heart, very good against al pestiferous effects thereof vsed, with great profite.

Take of the rootes of *Angelica*, of *Cloues*, of *Goates beard*, of *Tormentil* or *Net-foyle*, of *Bifolium*, or two-blades of *Emula*

Hermeticall Physicke.

Paula campane, of each 5. ounces. Of yealow Sanders, and of the barke of the same, of each one ounce and a halfe. Of white Dittani, of Scabiose, of Rue, of Goates beard, otherwise called *Wadewort*, of each one handfull. Of the flowers of the lesse Centaure, of *S. Johns moort*, of Worme, of Violets, of Bozage, of Buglosse, of Water-Lyllie, of Red Roses, of each, a three finger gripe. Put these into 3. pound of Helmetie infused by the space of 4. dayes, set vpon the fire of *Baln M.* and the Juice of Lemons, the water Helissa, Acetouse, and of Roses mingled with the sayd Wine, of each one pound. Then Strayne them.

In the liquor distilled, put of Treacle ounces three, of the confection of Viacynth, one ounce. Of the confection Alchermes, 6. drachmes. Of Diamargarit frigid, Diatria Santali, of each 3. drachmes: of Diambze, and Diacozal, of each two drachmes, of Saffron, and Pyrhe, of each halfe a drachme.

Infuse them againe, by the space of two or three dayes, at the same fire of *Baln M.* Then distill them to drynesse by fire of ashes: and it will be a Treacle water. But to make it the more effectual, the Salt must be extracted out of the feces which remaine, according to arte, and then mingled with the foresaid water.

A water against Poysons, and against all pestilentiall effects.

Take of the Rootes of *Angelica*, of the Carline-thistle, of Set-foyle, & of the Barke of the Libian Tree, of each two ounces, of *Cardus Benedictus*, of *Werde-wort*, called Goates beard, of all the Sanders, of each halfe an ounce: the Treacles of *Pythiuate*, and the confection of Viacynth, of each 2. ounces: the species of Diamarg. Frigid, Camphor, of each 2. drachmes. Let these be grossely beaten & bruised, & put into a glasse Alembic, powring thereon 3. pound of rectified *Aqua vita*. Then let them be digested in a vessel wel closed, & so distilled by ashes, or a vaporous *Baln*. This water is wonderfull effectual against poysonful and pestilential effects. The quantitie which must be giuen, is halfe a spoonfull.

The practise of

An excellent water to be giuen against Feuers, burning
and pestilentiall.

Take of the rootes of *Angelica*, *Ruglosse*, of *Scorznera A-*
cely, one ounce: of the Treacle Alexandrine, 2. ounces: of
the Juice of Lemons censed, of the waters *Fumietarie*,
Cotes beard, and *Cardus Benedicus*, and of the lesser centaure,
of each, ounces 4. *Diamarga*, *Frigid*, halfe an ounce. Let these
be infused by the space of three or 4. dayes: then let them be di-
stained and distilled Of the which let the sicke drinke 4. ounces:
and then being well couered in his bed, he shal sweate moze than
ordinary.

Principall Remedies to ease the torments and extreame
paines of the Goute.

Take of the leaues of *Bissel*, which groweth on the Apple-
tree, cut or chzed very smal, halfe a pound: the flowers of
white *Bulline*, of *Chamomil*, of *Lyllies*, of *Wallwort*, or
Danelwort, all the kindes of *Poppay*, with their cases which
containe the seed, newly gathered, and befoze they be full ripe, of
each one gripe of the 2. fingers and the thumbe, of greene *Frogs*,
or in steed of them, the Jelly or sperme of *Frogges*, which is to be
found in standing waters in the Moneth of *March*, one pound:
the seed of white *Poppay* bzused, 4. ounces: of *Crabbes* or *Cra-*
fishes shelles, and all beaten or crushed together, 20. in num-
ber: of red *Snailles*, and *Earth-wormes*, both wel washed in
good white wine, of each 4. ounces: of *Badgers* grease five
ounces: of *Sperma Ceti*, 4. ounces: of the oyle of *violets* or *wa-*
ter Lilly, newly made, 6 pound: or if you wil, in steede of these
oyles, take so much of oyle *Oliue*.

Put these into a glasse vessel, soz that purpose conuenient,
and close stopt set it in horse dung by the space of 7. or 8. dayes.
But if need require moze haste, let them boyle in a Copper vessel
ouer the fire, by the space of two houres, and then straine them
strongly. The which also you shall doe, if they stand in horse
dung to be digested.

Thom.

Hermeticall Physicke.

Thou then shalt separte the oyle from the watery part thereof according to arte: to the which oyle, thou shalt adde of Saffron 2. ounces, of Camphyre, halfe an ounce.

Put all these into a glass vessel, and let them againe in Horse dung, or in Balneo, or in the Sunne, by the space of 5. dayes, and thou shalt haue a most excellent Balsam to adswage and qualifie all paines of the Goute, and in the ioynts.

I wish that all Apothecaries would prepare this, to be ready at all times for present vse: for that they cannot appoint themselves of any thing better than this, which my selfe haue found true by experience.

A plaister to helpe and easie all paines of the Goute.

Take the marrow or pulpe of Cassia foure ounces, of new Treacle, the newer the better, halfe an ounce. The meale of Barley and Dates, of each thre ounces. The crumbe of white breade foure ounces: of Cowe-milke, two or thre pound.

Let all these be sodden in the forme of a Cataplasme; which thou shalt apply warme to the griued parts. If thou shalt adde one ounce of bitriol calcined, and beaten into fine powder, thou shalt make it much better.

Another Cataplasme.

Take the distilled water of whyte Mulleyn, and of Ferne, of each halfe a pound: of calcined bitriol as before, one ounce and a halfe: of Date-meale 4. ounces: Of Saffron two drachmes, make a Cataplasme.

A water against the paine of the Coute.

This water following prepared in due time, will much auail against the greatest paines of the Gout, where there appeareth rednesse, and much heate.

Take of the distilled water of the sperme of Frogges, of Nigltaper & of Ferne, of each one pound and a halfe. In these infuse Tuttie, and Lytharge, of each two ounces: Bitriol calcined and Allum, of each one ounce. Let the griued parts, be moistened with linnen cloutes wet in the same, applyed warme, renuing the same diuers times.

The Practise of

Another excellent water against the Goute.

TAke of the Sope of Genna, that which is white and good, one ounce. Of liquid Salt, made to runne at a strong fire, one ounce and a halfe: of Vitriol, one ounce: of Acatia, halfe an ounce. Let them all boyle together in a pinte of Rose vinegar, or of common vinegar. With this liquoz wash both the greivied parties.

An excellent playster, which being layed vpon the knots and puffes of the Gout, dissolueth them.

TAke of the oyle of Apple Pissel, of our description, one or two pound: warme it in a vessel at the fire: being made warme, put into it of Shaved or scrapings of Sope 4. ounces, let them be well stirred together with a spattle, until the oyle and Sope bee wel incorporated together. After this, put thereto *Venis Ceruse*, and *Lytharge*, of each 2. ounces, euer mingling and stirring them with a spattell: of Vitriol calcined til it be red, and poudered, one ounce. Of Cinabar halfe an ounce. When any of the aforesaid things are put in, stirre it wel til it come to a conuenient thicknesse for a playster: which thou shalt apply to the knots: it helpeth not onely these, but also al calous, and hollow blcers and pockes.

An excellent water to the same effect.

TAke Unslickt-Lime, let it lye in Spring water five or sixe dayes, that thou mayest draw out the Salt. Let the water be foure or five fingers above the Lyme. Of this water take 3. pound: in the which thou shalt quench a red hote plate of Steele, twelue times, and oftener.

After this, thou shalt put therein of burnt copper brought into powder 2. ounces: of Cinabar, halfe an ounce. Let them stand by the space of foure or five dayes, in which time the water will be of a greene colour, by meanes of the inward vitriol of the burnt copper. This water is an excellent remedy to qualifie and alay suddenly all manner aches and paines.

A remedie

Hermeticall Physicke.

A recipe to dissolue the Stone.

After some convenient gentle purgation, let the patient griued with the Stone, take one little spoonfull of this poulder following, which not onely openeth the conduits prouoking vyne, but also diminisheth and hindereth the growing of the Stone.

Take of the kernels which are in Medlars, of Gromel, called *Milium Solis*, the seedes of the great Burre, *Saristrage*, *Hollyhock*, *Anis* seedes, *Fennel*-seedes, of each three drammes: of *Chizall* stones and of *Tartar*, six drammes: of the stones which are called commonly *Crabbes eyes*, halfe an ounce, of the salt of ground *Furze*, one drachme: of *Cinamon* one ounce and a halfe: of *Violated Sugar*, two ounces and a halfe: mingle these and make a poulder. This poulder being taken, let the patient drinke vpon it, a little wine *Iuniperated*, or of this water following.

Take of the rootes of *Eryngium*, of ground *Furze*, and of the five rootes apertive, of each one ounce: of the bark of *Lemons*, one ounce and a halfe: of the foure greater cold seedes, of the seedes of *Hallowes*, and *Hollyhock*, of each three ounces, of the seedes of *Saristrage*, of *Gromel*, of the greater *Radish*, of the *Burdock*, and of ripe *Iuniper* berries, of each, *Drachmes* six: of *Alkakenig* berries, twenty in number, of *Quinbers* six couple, of *Dictam*, of the flowers of *Wisme*, of *Saint Johns wort*, of *Wettonie*, of the greatest *Hallow*, of each two gripes with the thumb and two fingers: of *liquiritice*, two ounces and a halfe: of the wood of *Cassia*, one ounce: beate and poulder that which is to be powdered: and let them be steeped or infused in water of *siluer weed*, called *wilde Tansey*, and of *Parietory* of the wall, of each one pound and a halfe: of the best white wine two pound, and that by the space of foure daies, in *Bal. M.* hote: and then let it be strongly strained.

Into the liquor, put of the Species of *Diatragaganthum Frigidum*, and of the *Trochiscas* of *Alkakenge*, without *Opium*,

The practise of

of each one Duncce. Let them be digested againe at the fire of Baln. Mar, by the space of one or two dayes: and let them be distilled by a glasse Alembic, according to Art. This water also taken by it selfe alone, catteth and thinneeth grosse matters, and clenseth the raynes and locking vaines, and the bladder, from the stopping of sand and gravel, and freeth them from grosse humours.

Of this water by it selfe alone, the dose to be given at one time is two Dunces, with some convenient Syrup.

An other excellent water against the Stone.

TAke the Juice of Radish, of Lemons, of each one pound and a halfe, of the waters of Betonie, of wild Tansey, of Saxifrage, of Heruaine, of each one pound: of Hydromel, and of Palmesey, two pound. In these liquors mixed together, infuse by the space of foure or five dayes at a gentle fire of Baln. Mar, Juniper Berries ripe and newe gathered, being bruised, three Dunces, of Gromel, of the seeds of the Burdock, of the greater Radish, of Saxifrage, of Pettels, of Onions of Anis, of Fitchel, of each one Duncce and a halfe, the foure cold seeds, the seeds of great mallowes, of each six Drachmes: the species of Lithon tri, the Electuarie Duis & Iustini Nicolai, of each halfe one Duncce: the Calye of Egge-shells, Cinamon, of each three Drachmes, of Camphore two Drachmes. Let all againe be well distained and then distilled by ashes.

Two ounces of this water taken, doth wonderfully cleanse the Countuits, prouoke vyne, and wil breake and expell the Stone. To this if you adde his proper Salt, or one scruple of the extract of Betonie, it will be a more effectual remedy.

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THE HISTORY OF THE
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TO THE PRESENT
TIME
BY
JOHN STOW
1618

